

The Sunday School Times

Copyright, 1938, by The Sunday School Times Co. Entered as second-class matter July 26, 1879, at the post-office at Philadelphia, Pa., under the Act of March 3, 1879. Entered as second-class matter at the post-office department, Ottawa, Canada.

Published weekly by The Sunday School Times Co., 325 N. 13th St., Phila., Pa.

Philadelphia, February 26, 1938
Volume Eighty, No. 9

\$2.25 a year, in clubs, \$1.75
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Beneath the Cloud

By Clara Aiken Speer

BEFORE the face of heaven had gone up
A cloud of loud denial and of scorn
For ancient faith, for all faith, till from hearts
In eager quest the last young hope was borne.

In guise of fact-adorners, scoffers made
Of truth an evanescent, nebulous thing,
Not having even an unchanging core
To which the searching soul might cling.

With liberty as catchword, they denied
The utter need of contact with some power
Above one's self, some ordered discipline
In which alone must freedom find its dower.

Now these whose clamorous, blatant unbelief
Has formed a cloud against bright
Heaven's light
Are shocked and terrified that earth is dark,
And men destroy each other in its night.

The Sequel of Blessing

Blessing is sure to be followed by testing. Sometimes immediately, sometimes later—but the testing will come. Satan sees to this, for his own destructive or deadly purposes if he can accomplish them. God sees to it, for our further and greater blessing. We may be so lifted up, so exultant

and rejoiced by some great blessing God has given us, that we feel sure we never can doubt him again, never can turn away from him, never can fail him and fall. God's people Israel had wonderful, miraculous blessings at his hand; yet after such a blessing they turned away from him, or even turned against him in unbelief, murmuring, sin. Paul describes their experiences and gives us the loving warning: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12). Dr. William Evans is quoted in the Keswick Calendar in a revealing comment on this Scripture: "It was after God had said that everything he had made was very good that Satan sought to spoil it. After God had said: 'This is my beloved Son, in whom I am well pleased,' Satan sought to spoil God's work. In like manner was it with Paul. The thorn in the flesh came

to him after great revelations. Peter's rebuke came after his great confession. Elijah's despondency came after his great victory over the prophets of Baal. Israel was no sooner out of Egypt than pursued by Pharaoh. The moon is never eclipsed save when it is full. So it is with us; life's greatest blessings are followed by the greatest temptations. There is no high mountain without a great, deep precipice." Is there, then, any hope for us? Praise God, there is! Immediately Paul declares: "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And always "a way" is "The Way," Christ himself, who said to Paul when he was sorely tempted: "My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. 12: 9).

The Shrine-Worship Crisis

What it means to faithful missionaries and Korean Christians

IN LINE with the policy of the Japanese Government, new and larger State Shinto shrines are being erected all over Korea, and it is planned not to stop until one has been placed in every village in order to increase the progress of the "assimilation" policy, which thus far has not come up to expectations. All schools are now required to go out and to do obeisance before the shrines to Amaterasu-o-mi-kami, the sun goddess who is regarded as the original ancestress of the Imperial Household and is enshrined in every Shinto shrine in Korea.

In one town where the shrine was recently enlarged and elevated in rank, a week of ceremonies and festivities was observed in honor of the occasion. The church primary school was, of course, ordered out to take part in the celebrations in common with the other schools in the town. The honorary principal, a Presbyterian missionary who had always before explained to the officials that it was impossible for him to order the children of the school to attend such celebrations, was summoned to the provincial office and called in before eight of the leading officials. After a few minutes of polite salutations and expressions of gratitude and appreciation of his work in connection with the school during the preceding years, the leading official said:

"You know why we have asked you to come down here. You know that in Japan all the missionaries and all the Japanese

Christians go out to the shrine ceremonies. You know that the Pope has recently given instructions that all Roman Catholics may go out, and you know also that the Methodists take part, and it is only you narrow-minded Presbyterians who make trouble over it. In view of the whole situation we trust that you will understand the requirements of the Government and go out with your school tomorrow. You will, won't you?"

The missionary replied: "Thank you for the courtesy of calling me in for a conference of this kind. I am much interested in this important question, and in fact have studied it just in so far as I have been able. I understand perfectly that the purpose of these requirements is the inculcation of patriotism, with which of course I am entirely in sympathy. However, in view of the many distinctly religious elements involved in the ceremonies concerned, whether it is because I am too narrow-minded or too ignorant makes little difference, but as a missionary and as an individual, for conscientious reasons I find myself unable to comply with the requirements and go out to the shrine."

"Well, then, being a foreigner and not a Japanese subject, we will not insist that you go out, but surely you will give orders for the school to attend the ceremonies tomorrow?"

Word had been received in advance that a number of the officials had held a con-

ference the previous day, lasting for several hours, in which it had been decided that the principal would be removed from office unless he showed a change in attitude, and he realized perfectly well just what his refusal would mean. His reply to the second question was: "I am in a very embarrassing situation. As officials your duty, you understand, is to order me to do obeisance; and as a principal my duty is to obey your instructions. Nevertheless, as already stated, I cannot comply. In doing this my attitude will probably be misunderstood as being one of opposition to the Japanese Government, which is of course not at all the case. Perhaps, under the circumstances, it would be better for me to withdraw from this position by handing in my resignation."

"No, no, we do not want your resignation. We only want you to be reasonable and do as we ask you."

"That, as I have just said, is impossible."

"Well, if you resign, how soon can you do it?"

"Whenever you desire. Today if necessary."

"No, no, we do not want that."

After further conversation, the resignation was requested and was handed in, both as principal and as founder of the school, together with a request that the school be closed at the end of the present school year. The resignation was accepted, but the closing of the school was not permitted, and later arrangements were made to have it taken over by non-Christians. The latter are now in charge and are still occupying the old quarters on church property, to the great embarrassment of all the church members.

An educational inspector from the provincial office appeared before the school and lectured to them on shrine obeisance and ancestor worship, explaining that, while Westerners knew nothing about such things, all Orientals knew that they were necessary and worth while. The head teacher, who had decided to obey Government instructions rather than lose his position and endanger his livelihood, followed this speech with a few words of approval. Immediately four of the elder boys (of fifteen or six-

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destruction of the many educational institutions built up in Korea by foreign mission boards. . . .

Last September every school in Korea was ordered to go to the shrines and pray to the Sun Goddess for victory for the armies in China.

The bow towards the shrine is definitely one of obeisance to the Sun Goddess who is therein enshrined, and the term "bow of allegiance" or "bow of loyalty," which has been used by some Westerners to make it easier for them to attend, is a term which is never used among Orientals themselves in discussing this matter.

Is Shinto not religious, and merely patriotic? Dr. McCune brings out this damaging fact.

The Supreme Court of Japan declared in 1901 that State Shinto is *religious*, and that statement has never been contradicted or withdrawn.

Writing from Korea, in *Christianity Today* for December, a missionary says:

The Shrine Question has come to a final crisis, brought on, no doubt by the action in China. September 6 was declared Patriotic Day throughout the Japanese Empire. Obeisance at the shrines by all schools was insisted upon by the authorities. The ceremonies included sacrifices and prayers. . . . Threats of closing churches, banning Christian meetings, prison and even death have been made. I have just had word of a helper (unordained pastor) being beaten so badly for not agreeing to bow, that he cannot get up. Needless to say, a few have given in and agreed to bow, but the great majority of pastors and elders have held out so far. . . .

Persecution has always brought ultimate blessing to the Church. Let us hope and pray for a great revival in the Korean Church in the near future.

One of the leading English newspapers in Japan, *The Osaka Mainichi* (and *The Tokyo Nichi Nichi*) announced in its issue of October 7, 1937:

It has been learned that His Majesty the Emperor will in person offer prayers to the Imperial Ancestors regarding the current emergency on the occasion of Kanna-mesai (Harvest Festival) on October 17. . . . In obedience to the Imperial wish, the Home Office has decided to order all the government and national shrines and 110,000 prefectural and village shrines to conduct a special festival on October 17, to report and offer prayers to their deities regarding the emergency. Imperial ordinances concerning the matter will soon be promulgated.

Thus an official, governmental Shrine Day was observed throughout the Japanese Empire on October 17 "in order to have all the 90,000,000 nationals visit shrines to pray in compliance with the Imperial wish."

In its issue of October 17 the same Japanese newspaper announced that the Emperor that day would observe the ceremony of offering the new rice crop to the Imperial Ancestors, and that "their Majesties the Empress and the Empress Dowager and Princes and Princesses of the Blood will also be present at the ceremony and will offer prayers after His Majesty has offered prayers." An editorial in the same issue discussed this impressive event, and said: "Reverence toward Gods and worshipping of ancestors are the traditional national characteristics of Japan. By paying our respects to the Imperial Ancestors we revitalize our faith in the national foundation as laid down by the Imperial Ancestors and in the Emperor's reign, CO-EXIST WITH HEAVEN AND EARTH. It arouses our courage and wisdom and all other spir-

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NOTES ON OPEN LETTERS

Japan's "Emperor-God" and "Divine Mission"

Missionary readers of THE SUNDAY SCHOOL TIMES have expressed their profound interest in the TIMES discussions of shrine worship in Korea (by Dr. George S. McCune, "Can Christian Missionaries Sanction Shrine Worship?" June 5 and 12, 1937; "Rioting in a Korean Missionary School," June 19; editorials on "When Patriotism Becomes Worship," September 4, and "Christianity Forbids Shrine Worship," September 11). Since then a letter has come calling attention to the nationwide prayer in Japan last October, led by the Emperor, as announced in Japanese newspapers. Meanwhile American papers have given prominence to facts about the supposedly divine person of Japan's Emperor, which is related directly to the nationally required observance of shrine worship. The Church of Christ in every land should know the facts, in order to pray intelligently and prevailing that true Christian testimony may be maintained in this crisis by missionaries and other Christians in the Japanese Empire and in foreign mission boards in homelands.

The *Presbyterian Tribune* of January 20 publishes a debate on "The Korean Shrine Question," in which opposing views are set forth by Dr. George S. McCune, who was forced out of the Presidency of Union Christian College, Pyongyang, Korea, by the Japanese Government because of his courageous and uncompromising refusal to permit his students to worship at the shrines, and Dr. Horace H. Underwood, President of Chosen Christian College, Seoul. Dr. McCune brings out unquestionable facts showing the fundamentally religious character of shrine obeisance, and Dr. Underwood, making assertions that conflict sharply with established facts, argues in favor of missionaries and native

Christians attending the shrines and rendering the obeisance which discerning Christians recognize is demon-worship. The editorial in this week's issue of THE SUNDAY SCHOOL TIMES, "The Shrine-Worship Crisis," brings out facts that are a good antidote to the strange argument and conclusions offered by Dr. Underwood.

Dr. McCune's article, entitled, "Thou Shalt Have No Other Gods Before Me," contains the following significant statements:

In regard to the demands of the Japanese Government that all schools, government and private, do obeisance at the State Shinto Shrines, one of the outstanding men in the International Missionary Council in Great Britain recently stated that, in his opinion, the Church in Korea was facing at this time the most serious question which any branch of the Christian Church has been called upon to face during the past 500 years. An experienced missionary in Japan, whose work has been specially among university students, has also commented on it saying that it was a struggle between monotheism and polytheism—nothing less.

Calling attention to the widely recognized fact that Japan dreams and plans to control all Eastern Asia, and that the present undeclared war in China is part of this plan, Dr. McCune says:

In order to unite the Empire into an indivisible unit for the carrying on of the great struggle necessary for the fulfillment of this dream, the old Shinto cult was once more reinstated as the national religion, proclaiming the divine person of the Emperor and his direct descent from Amaterasu-omikami, the Sun Goddess. As such he is the only being on earth with a divine origin, and the Japanese race is the only people so descended from the gods and as such has a heaven-born mission both to the Orient and to all mankind. The ruthlessness of the military leaders was seen in the assassination of the former Premier, Viscount Saito, together with several members of the cabinet because of their liberal sympathies, and it is made perfectly clear that they are determined to carry through their program even though it means the

bution Society. It now has branches elsewhere and, instead of making the distribution at games, uses the mails.

Speaking for the Society, a student said in chapel one morning: "We need \$250 at once. We are sending 15,000 Gospels to undergraduates at the University of California, and it's costing a lot more than we expected." Round went the contribution plates. Behold, they returned with \$400!

That is the kind of boys and girls these are. All over the country, boys and girls exactly like them dream of going to Wheaton, and onlookers are amazed at their numbers. When the great Fundamentalist movement began, they said: "It is an old gentlemen's movement. When Bryan, Conrad, Stratton, and a few more have gone, it will collapse." How mistaken the prophecy! "If ours is an old gentlemen's movement," say the friends of Wheaton in a pamphlet just issued, "it is at the same time a superbly valiant, forward-looking youth movement."

Frequently, it is the Wheaton professors, even more than the Wheaton students, who occasion astonishment. "How can such men believe such things?" promoters of current heresies ask. "Where have they kept themselves, not to know that modern science and modern Biblical scholarship are unanswerable?"

Records show very definitely where they have "kept themselves." At famous colleges and universities, 21 of them earned

the doctor's degree; 24 more earned the master's degree. At those famous colleges and universities, they were not shielded against modern science or against modern Biblical scholarship. They looked the evolutionary theory squarely in the face, and rejected it after discovering more and better evidence to the contrary. So with the Higher Criticism. On purely logical grounds, they accepted instead the scholarship of Ramsay and his school, with its confirmation of their faith in the Bible as the inspired Word of God. At Wheaton, their students follow the same method both in dealing with Evolution and in dealing with the Higher Criticism. It yields invariably the same result.

Because Fundamentalists are scattered through such numbers of denominations and independent churches, with no nation-wide organization and no official press, it is difficult at times to judge what success the defense of Orthodox Christianity is having. If in certain moods one is tempted to believe—or half-believe—that current heresies must inevitably claim our boys and girls, how invigorating is Wheaton's reply! Meanwhile, consider its effect upon mere onlookers. Wheaton shows not only that in the field of education Fundamentalism can take a foremost place and maintain it, but that Fundamentalism is rapidly gaining ground. Still more impressive will be its position when a new and greater Wheaton attracts fresh throngs of consecrated youth.

a tough job. He must stand off at a distance and guess the measurements.

"Once a switchman delayed the Emperor's train for two minutes. He committed hara-kiri, a peculiarly Japanese form of committing suicide by disemboweling one's self. A tire blew out on the Mikado's car—and the chauffeur killed himself. To name a child after the Emperor is forbidden."

Perhaps more amazing and more significant still is an article in *The New Republic* by Willard Price, well known traveler and writer, on "Japan's 'Divine Mission,'" reprinted in part in *Reader's Digest* for January. Here are some of Mr. Price's statements:

"Those who see Japan only as a greedy, aggressive nation bent upon conquest for her own material advantage miss the real character of Japan. Her crusade is essentially religious and spiritual. Every child of the Empire grows up believing with every fiber of his being that:

Japan is the only divine land.

Japan's Emperor is the only divine Emperor.

Japan's people are the only divine people. Therefore Japan must be the light of the world.

"This great pride, if not conceit, in her own goodness and honor leads Japan to the conviction that she has been celestially appointed to save the world. 'We shall build our Capital all over the world, and make the whole world our dominion.' So reads the rescript of the Emperor Jimmu, supposed to have been issued by him upon the founding of the Japanese Empire, 2,600 years ago. Concerning it, the modern Japanese military textbook (*The Army Reader*) says: 'This rescript has been given to us as an everlasting categorical imperative.' . . .

"The name 'Emperor' for this ruler is a misnomer. The Japanese, of course, do not call him Emperor, but refer to him as Temo, the Heavenly King. He is not to be classed for a moment with the emperors and kings of this world. The doctrine that he is heaven-descended, divine and sacred, is repeated in all official statements, in the standard *History for Middle Schools*, in *Instructions to Teachers*, in the textbook of ethics for use in all primary schools. Philosophers, writers, lawyers, all preach this religion. . . .

"But Japanese divinity does not stop with the land and the Emperor. The people themselves partake of it. The earliest inhabitants of Japan were gods; and from them descended the present Yamato race, *Seed of the Sun*. All other mortals are of a lower order. . . .

"If Japan is begotten of God, if her Emperor is the only heavenly king on this planet, if her people are the elect of mankind, there comes, logically, this conclusion: Japan is sent to save the world, and world peace can come only through Japanese sovereignty. Such sovereignty is thought of as benign. Enemy nations think of Japan as thirsting for blood, lying in wait to leap upon the world and rend it limb from limb. On the contrary, Japan, in her rôle of Heaven's agent, thinks of herself as a savior and a blessing. . . .

"State Shinto requires every Japanese to worship at military shrines, and thus reverence for the army as well as for the Emperor is inspired. The souls of dead

Japan's "Emperor-God" and "Divine Mission"

Continued from "Notes on Open Letters" on the second page

itual requisites necessary to meet the situation and to perpetuate our glorious nation."

The tragic, brutal war being conducted in China by Japan is not called a war by this Japanese newspaper, but only "the China Emergency."

American Christians, and indeed Christians and other citizens in all countries outside Japan, cannot understand the real situation that is finding expression in the shocking and unprovoked war in China, and in Japan's insistence upon shrine worship, unless they grasp the significance of the conviction of the Japanese people concerning the deity of their Emperor and the "Divine Mission" of the Japanese. The amazing facts in this field are, fortunately, coming prominently to light in leading American magazines and in the newspaper press.

It will be recalled that President Roosevelt, a few weeks ago, made an official request that Japan's Emperor, Hirohito, be informed that the President was "deeply shocked and concerned" because of the "Japanese bombing of American vessels in Chinese waters." Japan's diplomatic representatives have never indicated that the President's request was heeded, although Japan was profuse in expressions of apology and promise of compensation for damages. The *Philadelphia Inquirer's* Washington correspondent wrote:

It was realized the situation is complicated in the present instance because of the Japanese conception of the Emperor as

a divine personage, above and removed from the affairs of his Government. To the Japanese mind, it was suggested, the President's request might be interpreted as something like asking an apology from a Deity.

The brilliant journalist and radio commentator, Dorothy Thompson, recently broadcast over the NBC an address, published in *Literary Digest* of January 22, on "The Emperor-God." Miss Thompson made the following startling statements:

"For the Japanese, the Mikado is not a personage. He is God. . . . He does not rule by divine right, but as divine right. . . .

"Theoretically, the Emperor owns Japan, owns every life in Japan, and can dispose of his people as he wills. That theory has never been tested, but it exists as more than an empty phrase: it exists as a profound religious conception. In the Old Testament it was forbidden to attempt to delineate the features of God in a picture, and it was forbidden to pronounce the name of God. In Japan the Emperor's face is too holy to be put on coins. Pictures of him exist, but in schools, for instance, they are kept, like a shrine, locked up, taken out only occasionally, when the national anthem is sung. No man or any picture of any man can stand or hang where he or it may look down on the Emperor.

"No man can touch the person of the Emperor. The court physician must diagnose his illness at a distance and take his pulse with silk gloves on. When the Emperor's tailor comes to the palace he has

soldiers—deified by the Emperor himself in special ceremonies—are supposed to be fighting with the living in China today. . . .

"The army, identified with divine power, identified with Japan's mission to save the world, regards itself as a messenger of peace and benediction to that world. The War Office declares:

"To bring together all the races of the world into one happy accord has been the ideal and the national aspiration of the Japanese since the very foundation of their Empire. We deem this the great mission of the Japanese race. We also aspire to make a clean sweep of injustice and inequity from the earth and to bring about everlasting happiness among mankind."

"These are fine words. There is something fine about any passionate religionist—and something dangerous too. Particularly when he believes with Mahomet that the sword is the key of heaven and hell."

Thus the end of the age moves on with startling swiftness, as the worship of false gods and demons is being demanded, and as men are being prepared (not only in Japan but also in Germany and in Italy) by what is practically or actually man-worship, for the worship of the Beast, or final World Emperor, of whom they shall say: "Who is like unto the Beast? who is able to make war with him?" (Rev. 13:4.) The plainly predicted end is revealed, that "it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear" (Rev. 13:7-9).

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The Shrine-Worship Crisis

(Continued from the second page)

teen years of age) rose to their feet, saying: "Teacher, we think your mind is dead. For five years you have been telling us that we cannot go to such places as shrines, and now you say that it is all right. We will no longer receive instruction from you." And they walked out of the building. The boys, of course, were immediately arrested by some of the numerous detectives present and taken into custody. One of them was distinctly younger than the others and was rather delicate. When his chum saw that he had been arrested, he went to the detective, saying, "This boy is weak and may easily become ill if arrested. I have exactly the same opinion that he does. Won't you let him go and take me in his place?" This was done, and the younger boy was released.

The lads were taken to the mayor's office, where for two hours the mayor lectured them on the meaning of shrines and the absolute necessity of their doing obeisance before them. On finishing his remarks, he asked them what their attitude would be. They replied: "Mr. Mayor, we do not understand just what kind of people you think we are. We have heard all your arguments before, but apart from that, do you think that after listening for two hours to what you may say we could forget the teaching we have received for the last five years? We cannot go to the shrine." Ex-

asperated by their reply, which also caused quite a sensation among the detectives present whose comments were, "These are only youngsters, but they talk like grown up men!" the mayor said, "Does not your Bible tell you to obey the laws of your country?"

"Yes, your honor," was the reply, "but when our Lord himself was faced with a question of this kind he said, 'Render to Caesar the things that are Caesar's and to God the things that are God's' and that is what we are trying to do now." The mayor was so nonplussed that he telephoned to the chief of police, telling him that he had tried for several hours to influence the boys but had been able to make no impression upon them and so advised him to take them in charge. They were thereupon sent to the police station where they were kept for twenty days. There, they, together with a number of other Christians, were examined, warned, threatened, treated as common criminals, being not allowed to wash hands or faces once during that time or to receive bedding at nights in spite of the fact that there was no way of heating the cold rooms and the nights were frosty. They were told that anyone who refused to do obeisance at the shrine could not be regarded or treated as a Japanese subject.

A young Korean school teacher, who resigned her position rather than do obeisance at the shrine, was arrested and kept in the police station for twenty days together with others who had similar opinions. During that time she was treated as a common criminal, being detained in the same cell with a woman who had been making illicit wine and spirits. Her lungs were weak and fears were felt for her health, as she was detained for so long in an unheated building without warm clothes or bedding being allowed her. Shortly after her release she was seen with beaming face recounting her experiences and thanking God that she had been allowed to go through it, inasmuch as it had meant an entirely new realization of His presence and sustaining and comforting power. According to her words, her health had not only been preserved but she had put on weight, and had been conscious of no fear or anxiety when roughly questioned and heckled by the police.

After her release a Japanese policeman called on her, presenting her with a gift in token of his sympathy with her for what she had recently gone through. He told her that as a result of the previous weeks' experience he had resigned from the police force. He had not been satisfied before in his work, but this last experience, and seeing the way in which she and some of the other Christians had been treated and the spirit in which they had accepted it, had been too much for him, and he had left the force. The young woman preached the Gospel to him, and before he left he promised her that he would attend the church which was in his home village and really begin to believe.

And a few days later a Korean detective volunteered the information that, as a result of the detention of a number of Christians in the police station on the question of shrine obeisance, seeing the way in which they had been undismayed and the way in which they had borne the treatment, he and others there with him had for the first time realized the very great difference that there was between those who believed in God and those who did not.

Fundamentalism in the Arctic

BRITISH justice is famous for its speed and certainty. Undoubtedly one reason for this is that the British Empire still officially acknowledges God, and the King and many other leaders in the Government still honor the Bible and seek divine wisdom through prayer. The corruption and sentimentality that have so weakened law-enforcement in the United States seem not as yet to have gained such a hold in Great Britain. Back of the willingness to give and accept bribes in our own land, and the dull vision that cannot tell black from white or wrong from right, lies the Satanic question, "Yea, hath God said . . . ?" which has been set over against every law of God by the teachings of Evolution and Modernism.

It is refreshing to learn from a recent book that at least one of God's primal laws for man is proclaimed and vigorously upheld among the peoples of the Arctic by that famous body of law-enforcement officers, the Royal Canadian Mounted Police. In his remarkable story of David Irwin's long and dangerous journey across northern Canada, Jack O'Brien quotes a proclamation¹ that recalls the Sixth Commandment and also Genesis 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed." Young Irwin stayed for a short time at one of the Mounted Police posts, and, writes O'Brien:

"It was during these talks that Irwin saw for the first time the famous police proclamation to the peoples on the frozen edge of the world. It is a striking document, written in Eskimo and Indian, impressing upon them that the police are in constant surveillance and will not tolerate crime. Here is the notice that can be found nailed to the wall in many a lonely trading post or on a frost-blistered post at either end of a portage in the wilderness:

KNOW YE

The King of the land commands you, saying:

THOU SHALT DO NO MURDER!

Why does he speak thus?

Long ago our God made the world.

HE OWNS THE WORLD!

The people also He made and He owns them.

The King of the land is commanded by God to protect the people well.

The White people and the Indians and the Eskimos have Him for their ruler.

Therefore, He commands them, saying:

THOU SHALT DO NO MURDER!

But if a man kills a man, the King sends his servants, the Police, to kill the murderer or cause him to be killed.

This only the King's servants, the Police, ought to do.

But when a man commits murder, at once tell the King's servants, the Police, and they will come and take and bind the murderer and the ruler shall judge him.

Thus, our God commands us so that you are to follow the King's commands."

¹ From "Alone Across the Top of the World," by Jack O'Brien, Copyrighted by The John C. Winston Company, Publishers.

Music Number

The Sunday School Times

Copyright, 1938, by The Sunday School Times Co. Entered as second-class matter July 16, 1879, at the post-office at Philadelphia, Pa., under the Act of March 3, 1879. Entered as second-class matter at the post-office department, Ottawa, Canada.

Published weekly by The Sunday School
Times Co., 325 N. 13th St., Phila., Pa.

Philadelphia, September 24, 1938
Volume Eighty. No. 39

\$2.25 a year, in clubs, \$1.75
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A Stranger

By William M. Runyan

ACROSS the years the echo rings,
"I'm a pilgrim, and I'm a stranger,"
And softly now my spirit sings—
"A pilgrim . . . a stranger."

A pilgrim in a hurried world and flurried,
Where hearts are aching and where hopes are buried;
Where bowers of ease and pleasure are enticing,
Where heedless lives the good are sacrificing;
A world of turmoil and of strife and danger—
Yes, I'm a pilgrim here, and I'm a stranger,

A stranger in a world that seeks to woo me,
That with its toys and unseemly would undo me;
A stranger to the greed for things that perish,
While holy things and heavenly I cherish;
Like Him they laid in Bethlehem's low manger,
I am a pilgrim here, and I'm a stranger.

"Holy Carelessness"

Christians can have an utter indifference to circumstances that amazes unsaved people. Circumstances are the things or facts that "stand around" us—and Christians are not looking at things round about, but at One who is above. Prebendary Webster, of England, has called attention to the "holy carelessness" of God's people, and says: "If we

are abiding in Christ we are utterly careless as to our portion in this life, because the Lord himself is the portion of our cup. We have no plans of our own, content to keep in the pathway of his will and let him choose for us in everything. We have no strength of our own. We look to Christ for all we need—for courage, for wisdom, for patience, for firmness, for meekness, for joy. And we do not look in vain; for as the vine exists for the sustenance and supply of the branches, so the fullness of Christ's grace and power is all for us." The Old English words "care" and "careful," as used in the King James Version of the Bible, mean anxiety, worry, anxious, worrying. Thus understood, we know why God would have us live careless, care-free lives. Christ never worries—"and your life is hid with Christ in God" (Col. 3:3).

Attacked Because Faithful

Satan wastes little time over faithless Christians. It is the faithful ones who trouble him, and to whom he necessarily gives his attention. But God gives

his attention, also, to faithful Christians. There is a remarkable sequence of events in a recent Sunday school lesson in 1 Samuel 7. Israel had turned away from false gods and come back to God, and a revival broke out. As the nation was assembled for prayer, the enemy Philistines thought it would be a good time to launch an attack. Samuel offered a lamb in sacrifice as "a burnt offering wholly unto the Lord," and led the people in prayer. Note what followed: as the lamb, type of Christ our sacrifice, was being offered by Israel in faith, the enemy began the attack against Israel; and as the enemy attacked, God struck the enemy! It ended in a great victory for Israel—God's victory. Then was set up the historic stone named Ebenezer, "Hitherto hath the Lord helped us" (1 Sam. 7:12). Are we having such an experience today? If we are faithful to God we may be sure that our Adversary knows it, and will strike. And when the Adversary attacks us, we may be sure that God will counterattack him. Let us trust God for this, no matter how dark the days are; and let us count confidently on setting up our Ebenezer.

Japan and the Second Commandment

Latest facts in the missionary crisis

IN ONE of the provincial capitals in Korea recently, the Chief of Police of the Province called in a number of the local pastors and church officers for a conference, and during the course of an address he told them that the Christian Church, he felt, was a good thing, but that in Korea it must be "Japanized," and it was therefore necessary to omit the First Commandment.

Much of the modern world has moved away from the stupidity of actually worshipping idols of wood and stone and metal. But there are intellectual conceptions that are as truly substitutes for God as any idol ever was.

Japanese Shintoism is one of these. Its religious ideas are such that one is forced to recognize that it is idolatry though it worships no images.

The Christian public of Western lands is becoming keenly aware that such a thing as Japanese State or National Shinto exists, and is challenging the Gospel in Japan as never before.

That public is learning also the sad story of the compromise by which most mission schools are actually sending

their pupils to render obeisance at the Shrines, although many individuals, some missions, and one board at least, have refused to countenance this.

The real issue, at first, may have been veiled to many Christians. But the God of power who will not give his glory to another is bringing the truth to light.

The truth could have been seen from the first. "Shinto" means "the way of the gods." "Shrine" means "spirit-temple." Shintoism declares that Amaterasu-Omi-kami the sun goddess, and spirits of emperors, soldiers, and others, are supernatural, ever-living beings protecting Japan and directing her destiny. To these "spirits" prayers and sacrifices are offered continually. The Government's requirements, when analyzed, are found to include demands for acceptance of these man-made intellectual concepts as living, beneficent beings profoundly affecting the life of the Empire. Obeisance, performed at the Shrines, is to these "spirits." Sect Shinto (thirteen unofficial denominations) worships the same "beings," by the same ceremonies, as gods, and obeisance at Sect Shrines

always and everywhere is an acknowledged part of worship; the general public draws no distinction between the "beings" worshiped in Sect Shrines and those "honored" in State Shrines, nor in the meaning of obeisance in one and the other place. These facts should give any Christian pause.

God has also used writings of non-Christian but honest Japanese scholars to bring out the truth. Dr. Genchi Kato, for instance, is probably the greatest living Shinto scholar. He says National Shinto is "a patriotic sentiment often soaring into the place of adoration or religious worship toward the Emperor or Mikado, a manifest deity in the sense of theanthropic religion."¹

Christian travelers and scholars also have investigated the subject. "It seems to me," says one, that "we are beholding in Japan the clearest instance in modern times of the regimentation of the State, in all its parts, round the idea of its own absolute sacredness."²

Another has declared: "The problem of religious nationalism becomes more and more acute. The claim for absolute surrender to it as the unique and sole standard of reference for truth and life more and more dominates the atmosphere in Japan. For Christianity no compromise with this claim is possible."³

God has also used the Japanese Government's own pronouncements to refute themselves. The quotation from Dr. Kato is from a Government publication issued at the very time the Government was declaring that its observances were only patriotic. For years Government reports declared that Japan "deified her illustrious dead," to whose "spirits" obeisance is made.

God is especially using the Japanese Government's actions to prove that its intentions and requirements are religious. These actions are of two kinds, inquiries and active persecution.

Recently a questionnaire was sent by the Police to certain Japanese Christian pastors. Its questions and answers reveal not only the kind of Christianity held by these pastors, but what the Government thinks of Shinto, and what these pastors thought would please the Police. Consider these three questions and amazing answers:

Question: What is your interpretation of the 800 myriads of gods of Japan?

Answer: They are the manifestation of the power of the Infinite God as he reveals himself in this country.

Question: What is the relation between the Christian God and our Emperor?

Answer: The Emperor is the supreme manifestation of Absolute God as the ruler of our country.

Question: Concerning ancestor worship and shrine worship?

Answer: As ancestor worship and shrine worship are important elements in our national education, we should naturally perform them.

No one would suspect from these ques-

¹"What is Shinto?" By Dr. Genchi Kato, pages 59, 60.

²"Christianity in the Eastern Conflicts." The Rev. William Paton, Editor International Review of Missions, page 29, 1937.

³"The Christian Message in a Non-Christian World." By Dr. Hendrik Kraemer, Professor of The History of Religions, University of Leyden, page 403, 1938.

tions that the Government looks upon Shinto and Shinto ideas as merely patriotic. Rather the effort was to ascertain whether Christians put God or State in the higher position. Moreover, the Government could not fail to receive the impression from these unchristian answers that Christians could, if they would, meet all Government requirements as to State and Shinto. But these pastors betrayed the true believers throughout the Empire who cannot put State and Country and Emperor on an equality with, or superior to, God.

Inquiries were also made of Christian individuals and organizations throughout Korea, this notwithstanding that the Government had previously declared that it had no intention of making any Shinto requirements of any person or body except schools and, of course, Government employees. That, indeed, was put forth as an argument that obeisance was only patriotic.

In these investigations throughout Korea, when persuasion failed to induce obeisance, arrest and torture followed, not always, but often. The editors of THE SUNDAY SCHOOL TIMES have read an authentic account of unthinkable physical torture inflicted recently on a Korean Christian, the details of which are too terrible and revolting to publish. But God's people in the homelands should know that such torture is actually taking place today—torture that may not have been exceeded by the worst horrors of the Spanish Inquisition; and that some of God's faithful children in Korea are now suffering these tortures because they will not deny their Lord.

Many Korean Christians feel that they are being asked to return to idolatry, as they are. The fact that some missionaries, some Japanese Christians, and some Korean Christians have bowed, causes the authorities to charge with disloyalty all who do not; imprisoned and tortured they are given one choice only, to recognize all claims of the State as supreme and bow at its Shrines as a sign of that fact, or suffer—perhaps unto death.

Some local churches and some whole districts are reported to have been ordered to go to State Shrines and bow before each regular service, to bow to the living Emperor, to repeat in unison an oath of allegiance to Japan, to salute the national flag, and to discontinue the use of the Christian calendar. Some of these demands could be acceded to; but the point is they reveal the intention of the Government to force the Church away from Christ to the State.

But compromise gains nothing, even superficially. It is not only the Christians declining to render obeisance who are being coerced. Professing Christians who have been willing to bow are being arrested to force them to make a definite choice.

Some Christian bodies are being coerced to pass resolutions approving obeisance. Leaders are arrested and detained. Weak or terrorized men are found to introduce resolutions. These are passed by a small vote. The newspapers publish them all over the country.

It is being demanded that Christian or-

(Continued on page 672)

NOTES ON OPEN LETTERS

Swingtime in Church Services?

Upon a number of occasions I have noted that the music accompaniment of hymns used in evangelistic and church services has a definite swingtime or syncopated trend.

As I have not the opportunity of attending varied meetings, I am curious to know if this syncopation of hymns and Gospel songs is being used throughout the Christian world, or at least in our own country. Also, what is your opinion of the fitness and effect of the additional rhythm?—A Pennsylvania reader.

For an expert and well-informed opinion on this question, the TIMES has asked Robert Harkness to reply. Mr. Harkness has put many readers of THE SUNDAY SCHOOL TIMES under deep obligation by his beautiful musical settings of the Golden Texts of Sunday school lessons, which appear once a month in these pages. He is also one of the few hymn writers and composers of today who stands uncompromisingly, in all his musical work, for the old Gospel, the whole Bible, the Lord's return, and the other precious fundamentals of the faith. As a pianist and accompanist of rare ability, he has been before the Christian world for many years, having been with Dr. Torrey and Dr. Chapman and Mr. Alexander in their world evangelistic tours, and he is rendering a large service

today in his true music evangelism. Mr. Harkness writes:

"Some pianists in some religious organizations use syncopation and swingtime effects in accompaniments, but this practice is not general among the churches—it is mostly confined to certain groups whose teachings emphasize emotional experience. Syncopation in accompaniment is restricted, I believe, to American churches.

"The eternal issue attached to the Gospel theme demands most careful treatment in its musical presentation. The rhythm of the original four-part musical score should not be distorted in any way. The rhythm in accompaniment must always conform to the rhythmic arrangement of the original song. Hence, any swingtime or exaggerated syncopation should be avoided.

"Syncopated effects destroy the spiritual quality of music. Just as oil and water will not mix, so the abnormal rhythmic tendencies of modern popular music cannot be harnessed to any sacred theme. Syncopation is a temporary displacement of accent. The interpretation of all Gospel music is largely determined by accent. This calls for more careful attention to the interpretation of Gospel hymns and songs in every accompaniment."

wrought by God upon a willing subject. One can know much about Christ through the intellectual process, but one can know Christ as Saviour and Lord only by the New Birth process. Peter recognized Jesus as the Christ, not by flesh and blood (intellectual) process, but by the "Father which is in heaven."

We must comply with the laws of science in order to get the blessings of science. So must we comply with the requirements of God's spiritual laws, if we would have the blessings of God, for spiritual things are spiritually discerned.

LOS ANGELES.

Japan and the Second Commandment

An editorial, continued from the second page

ganizations "voluntarily" vote themselves out of existence, or amalgamate with Japanese organizations that are ready to do the Government's bidding. The Christian Endeavor Societies and the Sunday School Association have been so dissolved. The Y. M. C. A. and the Y. W. C. A. have united with the "National" Association, that is, with the Japanese.

Japan does not relish the charge of religious persecution. Nevertheless she is actually putting this all on a religious basis. God has overruled her to bring out the truth.

Can anything be done to aid these Christians who are so sorely tried?

In Korea nothing can be done by individual Christians or by the Church except to commit their cause to God, then suffer and testify with what grace and fortitude they may.

In Japan little or nothing can be done so long as the militarists hold power. The Japanese Church as a whole makes no issue of this matter, dreading wholesale persecution of Christians. Liberal minded statesmen have been assassinated by "patriots" in such numbers that those still living are frightened into silence for the present. A few brave souls have raised their voices and have suffered.

In America and other Western lands, some encouraging actions have been taken. The Executive Committee for Foreign Missions of the Southern Presbyterian Church has taken unequivocal action on the underlying question and is governing all its subsequent actions by the light of its decision that obeisance is sin. Its General Assembly in 1937 ratified this stand. The Executive Committee would recall any missionary who might presume to act contrary to this stand.

The Board of Foreign Missions of the Northern Presbyterian Church has concurred in the action of its Chosen (Korea) Mission proposing to withdraw from educational work. The General Assembly of 1938 has approved these actions. One college and two academies are closed. But a minority of the Mission, with help from certain Boards of Control, has succeeded in keeping six academies open, and in these even some missionaries have been doing obeisance. The Board has not recalled these missionaries. The Mission, however, has withdrawn permission for its members to act in any administrative position in these schools. Probably neither Board nor Mission can now control them. The Board, however, will make no financial

appropriation for them save for necessary expenses of closing, if that indeed is still possible. The Mission would allow missionaries to teach the Bible in them, as in non-Christian schools, if requested.

The Australian Presbyterian Mission has joined with the Southern and Northern Presbyterian Mission in withdrawing from educational work on account of the Shrine question.

Two union colleges are still in operation, but they cannot be wholly controlled by these Missions or Boards. Their missionaries are, however, to be withdrawn.

All other Missions and Boards having educational work in Korea (some have never had any) are reported to be conforming to the heathen Government's demand for obeisance. There are individual missionaries in each Mission who think this to be wrong, but their voices, if raised, are ineffectual.

In Formosa and in Japan proper much the same situation prevails.

In those parts of China held by Japan the same difficulty has arisen, and inquiries are already being made as to what course to pursue.

As to what else might be done, certainly if times were normal, Christian statesmen might conceivably say a word to Japan as to the religious liberty that Japan guaranteed her subjects, by reason of which recognition was the more readily given the Empire. Such statesmen might also conceivably point out that Japan formally declared, upon annexation of Korea, that she would encourage educational enterprises there conducted by Foreign Missions.

But the chief resort is prayer to our God, the only God, who through the ages has watched over his people.

Pray for the honor of his Name!

Pray for tried and suffering Christians in the Japanese Empire!

Pray for those Christians, missionaries, or Japanese subjects who have forgotten the Second Commandment!

Pray for deluded and defrauded Japan herself!

In the vast plains of pagan denial and refusal, and also sometimes of Christian weakness and betrayal of God, forever stand those two majestic mountain peaks, the First and Second Commandments! Cannot the whole faithful Christian Church turn to prayer that God may make bare his mighty arm and once again compel all nations to realize that he is God alone, and that he will not give his glory to another?

Mining for Gold

By Ward W. Adair

THE two old cronies had a hobby that was certainly harmless—it was searching the Scriptures together. Every summer afternoon, about four o'clock, one of them could be seen ascending the slope toward the office of the other, and the villagers knew that, for the next hour, they would be mining for ore "as for hid treasure." One of them was a good Greek student. As for the other, he could say with Casca, "It was Greek to me." But their fellowship in research was perfect, made so by mutual interest in and love for the Old Book.

Many and marvelous were the discoveries they made, and great was their enthusiasm when they turned up a particularly rich nugget. One day they halted at Hebrews 13:5, "I will never leave thee, nor forsake thee," and found five negatives in the Greek, making it read literally, "I will never, never leave thee; I will not, I will not, I will not forsake thee." Almost instantly one of them exclaimed, "Why, I've heard that before! Here it is:

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

They got a big thrill that day, not more for their discovery than for its confirmation in one of the great hymns of the Church.

After awhile they got on to the Revelation, and were slowly plodding through the Seven Letters to the churches. They never hurried, these two, but weighed every word and sentence. When they were studying the Letter to Pergamos, and came to the promise, "I . . . will give him a white stone," they both wanted to know the full significance of that strange token. The Greek Testament and the Greek Concordance were called into play, and the partners in research were interested to find that the original word for "stone" occurred only in one other place in the Bible. To their astonishment, it was in about the last place they would have looked for it, for it was in Paul's defense before Agrippa, where in Acts 26:10 he says, "When they were put to death I gave my vote against them" (R. V.).

Now, we know that they did their voting with white and black pebbles in those days, and that what he really said was, "I gave my black stone against them," probably the forerunner of the blackball system of certain lodges and fraternities. Thus the significance of the white stone becomes luminous, and there stands forth the gracious promise that, when the overcomers appear in the Lord's presence, he will come forward with the token of guiltlessness, and will present them "faultless before the presence of his glory with exceeding joy."

"Won't that be a great day, brother?" said one of the old cronies, as he brushed a tear of joy from the corner of his eye. "It certainly will, old comrade," replied his friend. "We must try to do better, so that we may be able to take our place with the overcomers."

COPAKE FALLS, N. Y.

he handed to his daughter the eight stanzas of the hymn he had written in the late afternoon. Drawing his thought from the twenty-fourth chapter of Luke, he had entitled it "Abide With Me," likening his own plea to that made of the Lord Jesus at Emmaus. For he, too, could say that it was "toward evening, and the day far spent."

The hymn was a postlude to the pastor's service. In the French city of Nice on the Riviera, travel-worn and very weak, Henry Francis Lyte departed this life November 20, 1847.

From the beginning, "Abide With Me" seemed to take the most tremendous hold on people. Lyte himself had composed a refrain for it, in the twilight of that September Sunday afternoon. The world did not seem to care for this music, but it could not forget the verses, and they were set to the tune that everybody knows, by Dr. W. H. Monk, in 1861.

A new songbook, "Hymns Ancient and Modern," was being prepared at the time, and Dr. Monk, as music editor, was called upon to compose a new accompaniment for "Abide With Me" just before the volume went to press. He is reputed to have completed it in ten minutes. But if this is true, the notes must have been divinely inspired, for like the words, they have proved undying music.

We are all familiar with the first two stanzas:

Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me
abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.
Swift to its close ebbs out life's little
day;
Earth's joys grow dim, its glories pass
away;
Change and decay in all around I see:
O Thou, who changest not, abide with
me!

The third, fourth, and fifth quatrains of the poem are usually left out of hymnals because the song seems to gain in power by omitting them.

"Abide With Me" has proved the favorite hymn of great numbers of people. Especially has it been found a powerful source of strength for the faithful when the end of mortal life draws near. Nurse Edith Cavell sang it just before her execution in Belgium, in 1915. And scarcely less memorable is the story of a humble tin-miner who could be heard singing it, sweet and clear, though buried beneath a mountainous weight of earth and rock, after a cave-in that had instantly killed six of his fellow miners. Many of us who were sitting at the radio here in America, in the early dawn of that day in 1936 when King George V of England was buried from the chapel at Windsor, will recall that the last hymn to be sung in his funeral was the one that had been his own life-long favorite, "Abide With Me."

Some simple strain, some spirit-moving
lay,
Some sparklet of the Soul, that still might
live
When I was passed to clay!

Thus wrote Henry Francis Lyte in his poem, "Declining Days." And surely, by now it must seem that his prayer has been answered, that "Abide With Me" is truly a "sparklet of the soul" whose light will never be extinguished.

INDEPENDENCE, Mo.

Pig Iron, Steel, and the New Birth

A manufacturing process illustrates
a spiritual necessity

By William Roy Litzberg

NICODEMUS, a ruler, recognized the Lord Jesus as "a teacher come from God" and gave his reason therefore, which was conclusive. He did not ask a question, according to the record, before the Lord Jesus gave him the formula for the New Birth. It was not a physical birth. It was not the result of a process of education. It was a supernatural process to be wrought by God upon a willing subject. I say "willing subject" because man's will, until yielded, is opposed to God. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

It was a spiritual birth, something that Nicodemus could not understand any more than he could understand the source and destiny of the wind. Nor does anyone fully understand it. It is a fact that can be known only by personal experience. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:6, 7).

The Spirit-inspired Word records as a fact that Jesus was conceived in the womb of the Virgin Mary by the Holy Ghost, and that, because of this, he was called "the Son of God." The angel of the Lord said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Similarly, the Christ life is conceived, or born, within us by the Holy Ghost, and we are, therefore, called Christians. This is clarified somewhat by the following Scriptures: "The love of God is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5). "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). "Whosoever believeth that Jesus is the Christ is begotten of God" (1 John 5:1, R. V.). "And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:24).

Now what does all this mean? Many attempts have been made to clarify the meaning of the New Birth, and this may be but another. However, the illustration is original with me and may be helpful to others.

Our great steel mills change pig iron into steel by a process that requires intense heat and the introduction of carbon into the molten ore, whereby its nature is changed. It is then called "steel." It has acquired new characteristics. It has an innate hardness, the quality of resistance that makes it usable for steel rails, or for razor blades which will hold an edge. It has an inborn resiliency, which makes it suitable for heavy coiled springs, usable under great locomotives, or, for the finest of hair

springs necessary for the smallest wrist watches worn by the ladies. It also has an inherent resonance, which makes it usable for gongs with a ring for a warning service.

This transformation, or conversion, of pig iron into steel, with these new characteristics, is not the result of external application or treatment, but it is the result of an inborn change of nature, a new creation. It is accomplished by the introduction into the old pig iron nature of a transforming element, that is, carbon.

Just so, the natural man is transformed, or converted, into a Christian by the introduction of Christ into his innermost self by the operation of the Holy Spirit. Man's spiritual nature, which was cut off by sin, is thus reborn within him and he can again have spiritual communion with God, his creator. His spiritual antenna has been re-established, by a supernatural process. "The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8:16).

Now, razor blades have been made to sell which were perfect in form and finish, but with the old pig iron nature, incapable of taking and holding an edge. They had been treated externally only, or, put through an "educational" process to give them form and polish. In outward appearance, they were fine razor blades, but actually they were still pig iron, soft and dull, with none of the characteristics of steel,—characteristics that result only from a change of nature.

So, springs and gongs can be formed out of pig iron, and given finish and polish, and even nickel-plated and given the appearance of resilient steel springs, or ringing gongs; but outside, or intellectual treatment, no matter how complete, does not change the nature or give the quality of steel.

By this time you see the application of my illustration. Human ore from the earth is earthy. It can only be changed by the introduction of a transforming element, not carbon, but Christ, and he is introduced into another life only by the Holy Spirit, and that when the "will" of the natural man is yielded. For man not only has a knowledge of good and evil, as the result of sin, but he has within himself the power to choose. Man is the only one of God's creatures who can deliberately, from choice, say "No" to God. But when man yields, if only to listen sympathetically, the Spirit of God will bring him under conviction and cause him to choose Christ.

Therefore, religious education, apart from the New Birth, may result in giving reform, refinement, and polish to human beings, but cannot transform the creature into a new creation. Somewhere in the process there must come that deliberate choice, and that change

THE KOREAN SHRINE QUESTION

A DEBATE

"THOU SHALT HAVE NO OTHER GODS BEFORE ME"

By GEORGE S. McCUNE*

In regard to the demands of the Japanese Government that all schools, government and private, do obeisance at the State Shinto Shrines one of the outstanding men in the International Missionary Council in Great Britain recently stated that, in his opinion, the Church in Korea was facing at this time, the most serious question which any branch of the Christian Church has been called upon to face during the past 500 years. An experienced missionary in Japan, whose work has been specially among university students, has also commented on it in saying that it was a struggle between monotheism and polytheism—nothing less.

I. The Government's requirements

This question began about five years ago when the Government ordered some of the Christian schools in Korea to attend the special services held in memory of the soldiers who had lost their lives in the Manchuria and Shanghai "incidents." These ceremonies included prayers and offerings and the declared presence of the spirits of the dead. Now all schools were ordered to go out and do obeisance at the State Shinto Shrines which are being erected all over the country and which the Government is planning to put up in every village. In order to understand the significance of both the shrines and the ceremonies and the bow of obeisance which is required, it is necessary to appreciate the background and the underlying motive of the whole movement.

Since the reconstruction of Japan took place the military party has dreamed and planned for the expansion of the Japanese Empire so that it should completely control all Eastern Asia, dominate the whole of the Orient and spread even further. In accordance with this plan Formosa, Korea and Manchuria have come completely under Japanese domination and the present undeclared war in China is also a part of the same plan. In order to unite the Empire into an indivisible unit for the carrying on of the great struggle necessary for the fulfillment of this dream, the old Shinto cult was once more reinstated as the national religion, proclaiming the divine person of the Emperor and his direct descent from Amaterasu-omikami, the Sun Goddess. As such he is the only being on earth with a divine origin and the Japanese race is the only people so descended from the gods and as such has a heaven-born mission both to the Orient and to all mankind. The ruthlessness of the military leaders was seen in the assassination of the former Premier, Viscount Saito, together with several members of the cabinet because of their liberal sympathies and it is made perfectly clear that they are determined to carry through their

program even though it means the destruction of the many educational institutions built up in Korea by Foreign Mission Boards.

For the last two years all public discussion of the question of the rightfulness of doing obeisance has been forbidden and detectives are not only present at all church services and religious gatherings of the Korean Christians, but permission is not given to missionaries to meet together in the pursuit of their regular work, unless a written statement is first given declaring that the shrine question will not be discussed or mentioned and usually detectives are present even then to see that the promise is kept.

II. State Shinto

The Government of Japan has sought to distinguish between State Shinto and Sect Shinto and has described the latter as definitely a religion while the former is said to be "patriotic" and "above all religion." The State or National Shinto shrines are headed up in the Grand Shrine at Ise, which is the most holy as well as the most strongly fortified spot in the whole of Japan. At this shrine, the Emperor himself, in person or through a special representative, worships on stated occasions and reports to the spirits of the Imperial ancestors all important events which have taken place in the Imperial Household. The members of the cabinet and high officials likewise report their assumption of office and any important national event there also.

In all the State shrines in Korea, Amaterasu-omi-kami, the Sun-Goddess, who is also referred to as the first ancestress of the Imperial Household, is enshrined. The ceremonies held before these shrines include the purification of the site, in which all other religious influences or spirits are driven off the premises; the declared descent and ascent of the spirits worshipped (these latter are usually the second and last items on the printed programs distributed); prayers, which are offered for forgiveness of sins, bountiful harvests, victory in war, etc., and the offering of grain, wine, and other symbolic emblems. Last September every school in Korea was ordered to go to the shrines and pray to the Sun-Goddess for victory for the armies in China.

The bow towards the shrine is definitely one of obeisance to the Sun-Goddess who is therein enshrined and the term "bow of allegiance" or "bow of loyalty" which has been used by some Westerners to make it easier for them to attend, is a term which is never used among Orientals themselves in discussing this matter.

III. The Government's explanations

In view no doubt, of the guarantee of religious liberty contained in the Constitution of the Japanese Empire, the Government has made the statement, through its Educational Department, that there is no religious significance in the bow which is required of all students before the Shinto shrines, and it is because of this statement that

* Formerly President of Union Christian College, Pyongyang

some feel that they can take the Government at its word and take out students to do obeisance without compromising themselves or their conscience in any way. However, the statements of the Government and of the Government officials on this point are far from satisfactory and are often mutually contradictory. Some six or seven years ago a special committee of representative men was appointed by the Diet to determine as to whether or not the shrines were religious. After two years of work they returned saying that they were unable to make any report. The Supreme Court of Japan declared in 1901 that State Shinto is *religious* and that statement has never been contradicted or withdrawn.

In frequent conferences and conversations between missionaries and leading officials of the Government-General of Chosen numerous statements have been made which only add to the uncertainty of the Government's declaration. It was authoritatively stated by one of the leading officials in the Educational Department that the basis of the moral virtue of the Japanese Empire was the worship of the Imperial Ancestors, which must now be considered as part of the curriculum which the Government requires in every school. In discussing what this "ancestor worship" meant, the Chief of the Educational Bureau stated that the Government demanded "the ultimate in reverence and respect" paid at the shrines, which, as was politely explained to him, was something which Christians felt they could give only to God. Other Japanese officials of high rank in Chosen have stated that in their opinion Jehovah of the Old Testament and Amaterasu-omi-kami were only different names of the same being and that the great difficulty lay in the fact that Christians were monotheists and so were unwilling to worship any but God while the Japanese were polytheists and found no difficulty in worshipping a number of deities at the same time. The Head of the Religious Section of the Government in Tokyo also stated in reply to a question that the prayers read in the ceremonies were of course addressed to the spirits resident in the shrine. Again and again missionary representatives have requested that the officials prepare some statement to the effect that there are no spirits in the shrine so that they could take out their students as merely an expression of loyalty without any religious significance being attached, but have been told repeatedly that the officials could make no such statement. In various publications and brochures edited under Government auspices are to be found many statements to the effect that State Shinto is the National Religion of Japan and as such is a part of the warp and woof of the Japanese national life. The terminology used is purely religious.

IV. Public Opinion

When these conflicting and mutually contradictory statements are taken into account it is very difficult for any unbiased person to accept the position that there is no religious significance to the act of obeisance and this difficulty becomes immeasurably greater when the way in which the public view all such ceremonies and the bow of obeisance is considered.

The Government text books which are used in all the schools in many cases contain statements concerning the matter of obeisance at the shrines, which are meaningless if the religious significance is denied. The lower officials

and police throughout the country are also quite outspoken as to the religious nature of the bow and so of course the great mass of the people naturally take this view which is the one presented to them in the press and elsewhere. Enquiries from representative Japanese officials and educators elicited the information that in Japan proper from 60 per cent to 90 per cent of the population regard the shrines as religious and go there to have communion with the unseen world. The percentage among the Koreans is in all probability higher, for not only do the Chinese characters used in the terminology of the shrines have a very definite religious connotation to the Korean mind, but the details of the location and construction of the shrines only tend to emphasize further this element.

When, however, the attitude of the Korean Christians is understood there is no room left for doubt. As many have said, both Christians and non-Christians, for over 50 years the members of the Church, have been persecuted by their own non-believing friends and families for refusing to carry on the worship of their own ancestors, how can they be consistent if they now agree to worship the ancestors of the Imperial Household in Japan and by practically identical ceremonies?

The actions already taken by representative Church bodies show clearly the attitude of the Christian conscience. Already, both the General Assembly of the Korean Presbyterian Church and some of the presbyteries which have for years elected their representatives on the Boards of Directors of the Union Mission Colleges and some of its academies, have withdrawn these representatives in view of the fact that the schools have gone out to do obeisance at the shrines, either voluntarily or under compulsion. Many pastors have frankly told the police that they will die first rather than break the commandments of God by doing obeisance to a heathen deity and some have already suffered imprisonment or even torture in penalty for their convictions on the matter. Today hundreds of leading pastors and Christians are under arrest on no definite charges but it is significant that a very great many of them are known to have clear cut convictions on this subject.

V. The problem which the missions are now facing

The problem which is now before each Mission working in Korea is this: should it obey the Government's orders and take the students in its schools out to do obeisance and thereby preserve the existence of its educational institutions or should it refuse to obey and thereby be forced to give up its schools. There is no alternative or mediating position possible—the police make quite sure of that! Students are taken out by force and members of the faculty who refuse to go lose their qualifications as teachers and are deprived of their positions. Some feel that better than giving up the schools is to accept the Government's statement and, as has temporarily been permitted in one or two rare cases, to make an explanation to the students that there is no religious significance in bowing before the shrine and in this way make the best of a very difficult situation. However, experience in most of the schools has shown clearly that when such is done, the nerve of the spiritual life in that institution is killed. In Pyongyang, where three Mission schools were forced to go to the shrine, over 100 of the leading Christian

students left school rather than act contrary to their own consciences. The whole atmosphere of the schools has been entirely changed and the spiritual life is gone. The church forced certain teachers who were elders to give up their church office and their influence in Christian work was totally lost by their having done obeisance at the shrine. The decision was unanimous in the Boards of Directors of these three schools, the majority membership of which is Korean, that neither the Mission nor the Church should attempt to carry on the institutions under the conditions imposed and these three schools are now in process of being closed.

On the other hand the overwhelming majority of the membership of the two largest missions in Korea feel that in this time of crisis and danger the only thing to do is to maintain a clear Christian witness to the end, even though it does mean the loss of the numerous fine middle schools and the Christian colleges which have been such a tremendous factor in the building up of a strong indigenous church.

If schools are for the purpose of education for education's sake, we could carry on in spite of unsatisfactory conditions imposed but if, as in Korea, they have been founded for the purpose of training the future leaders of the Church, there can be no room for a position that cuts the nerve of spirituality, that fails to maintain a clear witness to the Christian convictions before the Government authorities themselves and before the public, and which fails to set the example before the wholly self-governing Korean Church.

Today the Church in Korea is facing a situation similar to that faced by the Early Church in the Roman Empire. Are the demands of the Empire or the commands of God to be obeyed? Is the requirement of a pagan government or the Christian conscience to be the standard of conduct for the Church? Many of the Korean Christians have already faced this question and are ready to suffer imprisonment or worse if necessary. These two largest Missions have taken the stand that it is better to lose the educational arm of the work than to adopt an attitude which is clearly counter to the conscience and judgment of the overwhelming majority of the spiritual leaders of the Church. To carry it out is going to be exceedingly difficult. No discussion of the question is ever allowed by the ever vigilant police; the newspapers are constantly printing articles calculated to cause misunderstanding and strife and the popular demand for education on the part of the public is doing its utmost to bring pressure of every sort in order to break down the decision and make it impossible for the Missions to close the schools. The decision however has been reached only after years of prayerful investigation and conference. With the recently developing situation throughout the Orient, and specially where the authority of the military forces of Japan is being felt, those who are engaged in Christian work realize that the forces of opposition to the Gospel of Jesus Christ are rapidly increasing and that the whole future of the Christian enterprise is fraught with grave dangers. Nevertheless true faith demands that the Church go forward trusting God in the face of the seeming impossible, believing that He will give the needed courage and wisdom for whatever may arise.

"RENDER UNTO CAESAR THE THINGS THAT ARE CAESAR'S"

By HORACE H. UNDERWOOD*

The so-called "Shrine Question" in Korea is so serious as to merit the calmest and most careful consideration of all the facts in the case. The Board of Foreign Missions has recognized this fact and has, until recently, requested all concerned to refrain from attempting to prejudge the situation. Unfortunately the emotional stress felt by many has led them to disregard this request and to present highly emotional propaganda from both press and pulpit. A picture has been painted of religious persecution with martyrdom on one side and betrayal of the faith on the other. This has of course all been done from the sincerest motives and convictions. It represents more or less accurately the opinion of about 60 per cent of the North Presbyterian Mission, but becomes a minority opinion of all missions working in Korea.

Having the assent of the Board, I take great pleasure in accepting the request of THE PRESBYTERIAN TRIBUNE that I attempt to present the reasons why a majority of the missions working in Korea take a stand which must seem strange in view of the statements which have been widely circulated. I would not however presume to offer merely my own "opinions" or to try to pile up a series of statements, but would rather ask your prayerful consideration of six basic questions and the facts used to answer them.

I. What is the nature of the Japanese State Shinto ceremonies?

The Imperial Government of Japan has repeatedly declared these ceremonies to be non-religious national state functions.

They have been largely borrowed from religious Shintoism and still retain many seemingly religious features.

They are intended to emphasize and strengthen the spirit of nationalism by the commemoration of historic and prehistoric national heroes.

Those in charge of these shrines and officiating at the ceremonies are salaried officials of the Government and are known as "Ritualists."

At the enthronement of His Imperial Majesty, the present Emperor of Japan, the newspapers were careful to state that the Shinto ceremonies on that occasion were purely a state ritual and without religious significance.

One must admit that the tomb of the Unknown Soldier, the Lincoln Memorial, etc., are frequently referred to as "national shrines" and that there is at least a parallel between the "floral offerings" presented at these "shrines" and the offerings of pine branches, rice, paper flowers, etc., at the shrine of Japan. Did the Japanese Government demand that we worship other gods at religious ceremonies no Christian could or would comply. They however specifically deny the religious nature of the ceremony, which at least leaves the question open for decision by the individual Christian.

With the increased emphasis on nationalism during the past few years the Government has required all school

* President of Chosen Christian College, Seoul, and member of the Korean National Christian Council.

pupils and teachers to attend periodic celebrations of national holidays at the National Shrines. Sometimes this attendance is for the celebration of a ceremony, sometimes it is merely a visit to the shrine any time during the specified day. Usually the invitation or order specifies a certain number of students in charge of so many teachers. At a certain point during the ceremony a command is given, which literally translated means "Respectful Salute!" All present then bow, making a slight inclination of the head and body. No genuflection or prostration is required. If attendance occurs when no ceremony is going on, the students line up facing the shrine, one of their own teachers gives the command, they bow and are dismissed. At certain times distinguished citizens are given the "privilege" of placing a pine branch before the shrine, but this is not compulsory. *Nothing more than attendance and a bow are required.*

II. What is implied in attendance and obeisance?

It is difficult for me to believe that such attendance and such a bow necessarily implies worship. Our churches are frequently attended by the curious who have no intention of worshipping. It is quite usual in a Korean church for the pastor to announce: "As we now are about to pray will all present, even those not Christians, please bow their heads and remain quiet?" No one imagines such attendance at a Christian church to imply worship! I have also known many Christians, both missionaries and travellers, to attend Buddhist, Shinto, Confucian and other non-Christian religious ceremonies out of curiosity or out of respect for a dead friend, with no suspicion or implication of worship.

Nor can we maintain that a bow *per se* implies worship. In some countries worship is performed through the dance; in others prayers are offered by turning a wheel, or by hanging up or burning a piece of paper. Especially in Japan is the bow universally used as a sign of respect and greeting. Soldiers bow to each other when changing guard. At Christian Japanese funerals it is usual to have a photograph of the deceased prominently displayed, and for all to go up to this photo, bow and pass on. When my uncle died last July, every one of the Koreans and Japanese who called to express their condolences, first bowed to his photo which hung over the mantel, and then turned to speak to me. In Japanese temples and shrines there is a clear differentiation between the ordinary bow of respect and that of worship, the latter being expressed by repeated bows and rubbing of the hands, or by genuflections or some distinctly religious act. It does not seem then that the attendance and bow required necessarily imply worship, especially in view of the oft-repeated and published declarations of the Government that worship is not asked.

III. Can Christians then comply with these requirements without compromising their loyalty to Christ?

We have seen that:

1. The Government declares these ceremonies to be nationalistic or patriotic and not religious.
2. The Government declares that attendance does not imply worship.
3. Only attendance and a bow of respect are required, and the Japanese usage of the bow is so

widely common that it does not connote or imply worship.

In addition to this, the Government permits us to make "*public declaration of our intention in attending.*" At the Chosen Christian College it is our custom to make the following announcement or something like it:

"In compliance with a government order—students and—teachers will attend the ceremony at the—Shrine tomorrow. Since the Imperial Government has declared the ceremonies to be non-religious, we Christians attend as loyal subjects and without any religious intention or implication."

I beg the readers frankly and honestly to ask themselves: "If I were there and were privileged to make my position so clear would I also not attend with a clear conscience?"

To go further than the above declaration would lead to a theological or historical discussion that would be considered "lese majesty" and which would not be permitted, but the above announcement, merely quoting the Government's own declaration, cannot bring objection. It was this privilege which brought from Rome official sanction for attendance by Roman Catholics.

Lastly, when we ask "can Christians attend?" we must remember that many, many thousands of Japanese Christians and many missionaries and Christians in Korea and Japan feel they can attend. Koreans have recently and sarcastically asked: "have Methodists, Adventists, Episcopalians, Catholics, Canadians and Australians no consciences?" A man might conceivably say "I cannot attend" but we can hardly say "no Christian can attend."

IV. There remains however another question which each Christian must ask himself, "Even if I can conscientiously attend, ought I to do so?"

It is plain that in this we have a question of expediency and that we are now justified in weighing consequences as we would not be if conscience said "No."

It is claimed that our attendance would be misunderstood by national Christians; would lead them to believe that we were "betraying the faith," would cause weaker brethren to offend, etc., etc.

I cannot help but feel that, if after twenty-five years in Korea the Christian character of my life and testimony is on so weak a foundation as this fear would imply, then the damage has already been done. Furthermore, it is not a question of one or two individual missionaries taking such a stand against the wishes of an overwhelming majority, but of many missionaries, many Korean leaders, many missions and churches. However, for the sake of fair argument, let us assume that there may be some who really will misunderstand. What are the consequences if in deference to their feelings we refuse to attend these ceremonies?

1. The closure of all our schools.
2. The transfer of most of the students to non-Christian schools and to the guidance of non-Christian teachers and continued attendance at the ceremonies.
3. The denial of all educational opportunity to those who do not transfer, for all schools are required to attend.
4. The selection of the future church leaders either from the uneducated or from those who for fifteen or more years have attended these ceremonies.

5. The arousal in the minds of the Government officials of suspicion that the Christian missionaries are stirring up sedition and disloyalty.
6. Consequent difficulties in all forms of work, evangelistic and medical.
7. Forfeiture of the present good will of Christian Korean society as they see us closing the door of education in the faces of thousands and thousands of Korean boys and girls.
8. Resentment on the part of Christian parents because we force their children to attend non-Christian schools.

As I think of these consequences, not only as coldly stated in a printed argument, but in the lives of boys and girls I know; as I hear the despairing cry of an old Christian friend; "But, Dr. Underwood, where shall I send my boy if you close the Christian schools?" I am willing to be anathema for my people. I dare not claim the luxury of "martyrdom" and retire from the field (on a pension) and leave them helpless.

V. But what is the attitude of the Korean Church on this question?

This is a question on which it is impossible to secure statistical evidence, for two reasons:

- a. The Government considers the public discussion of this topic as lese majesty, and hence any debate or vote is impossible.
 - b. It is also undoubtedly true that both consciously and unconsciously political feeling has colored the opinions of many. This does not mean that all are so influenced, but it can hardly be disputed that politics are a strong factor in the situation. Since statistical enumeration of the "ayes" and "nays" is impossible, let us note certain significant facts which should be weighed in any attempt to estimate the feeling of the Korean Church.
1. Through the good fortune of name, position, birth in the country and twenty-five years of missionary service, I have a wide and happy acquaintance among the Korean ministry, yet in the three years since this question became acute not one pastor, elder, parent of any student, or other lay Christian has come to me to remonstrate against my known stand.
 2. There are in Korea some 176 Presbyterian elementary schools, all but two of which are conducted by the local Presbyterian churches. *These schools are almost without exception being continued by the churches even where they have been called upon to attend shrine ceremonies.* The two cases where schools have been closed are those two schools in which the Mission has assisted.
 3. Two presbyteries have taken definite action favoring the continuance of the mission schools in their districts, another is on the point of doing so, and others have taken no action, but understood to be in favor of continuance.
 4. In about a week's time before leaving Korea and without any special effort or persuasion the signatures of forty-eight Korean pastors and elders were secured on a request to the Board to continue the mission educational work.
 5. Practically all the teachers and students in our schools desire that the educational work be continued. This desire

is discounted by some as the opinion of interested parties. It is however hardly consonant with our claims as to the high Christian character of these young people now to claim that they one and all place self-interest above conscience, especially when these teachers include some of the outstanding leaders of the church.

6. In Seoul, Pyongyang, Taiku and other places groups of Christians, many of them elders, have come forward with various plans to save the schools and carry them on.

7. Many Korean pastors and leaders have gladly sent their children to government schools where attendance at such ceremonies is of course most strictly required.

8. Lastly, the judgment of such men as Dr. Mowry, who succeeded Dr. McCune as President of the Union Christian College of Pyongyang, Dr. A. G. Fletcher and Mr. Henderson of Taiku, Dr. Henry Lampe and Mr. Hoffman of Syenchun, Dr. Koons and Dr. Winn of Seoul, and many others can hardly be entirely swept aside. All these are convinced that the feeling in the Korean church, though divided, is one of reluctance rather than of conscientious objection and that as a final alternative the church would probably favor continuance of the schools.

Finally in the consideration of "consequences" the present situation in the Far East must not be forgotten. Japan is engaged in a war, with all the heightened feeling and supersensitiveness attendant on that condition. Is it desirable or wise to at this time take action which they would interpret as subversive of all they hold most dear? The recent refusal of a certain sect here to salute the flag has passed almost unnoticed, but imagine the feelings aroused had such a refusal come during a state of war! The Japanese Government has not interfered with or hampered the teaching of the Bible in our schools, the conduct of our chapel exercises or the preaching of the gospel. It is unfair, untrue as well as unwise to represent Japan as "persecuting Christianity." The Government demands loyalty. It demands that its youthful subjects and their teachers shall show their loyalty. The form of expression is strange and perhaps objectionable to us, but the Government assures us that it does not ask worship, but only obedience, respect and loyalty.

Shall we at this time close our schools, withdraw from all Union work (because other bodies will not accept our dictation), jeopardize our whole work and abandon the Korean young people and their church because some individuals conceive a bow to be worship? Let us by all means respect their consciences but let us also refuse them the right of dictating to ours. Shall we who have long defended liberties of individual conscience allow "majority rule" to be substituted for conscience of 40 per cent of the mission and for the young people of our schools?

The National Christian Council of Japan has a better way. While forcing no one to attend, and denying none the right to attend if they wish, the Council recommends that, making declaration of their intention as Christians, they give loyal attendance and also that as loyal citizens they strive for the gradual elimination from these ceremonies of the objectionable features.

There are those who have allowed prejudice against Japan or disagreement with her policies to color their judgment. As alien guests of the Japanese Government, accepting the courtesies and protection of that Government it is our duty to abide by her laws and refrain from

interfering between the Government and its subjects. For the sake of our work we dare not allow our personal prejudices, our likes or dislikes, to jeopardize not only an abstract something called the "Work" but our opportunities to serve God's children in Korea.

Mr. Kipling said:

"Take up the white man's burden,
Ye dare not stoop to less,

Nor call too loud on Freedom
To cloak your weariness."

We know now that it is not only a "white man's burden," but dare we stoop to less? Or dare we now "call on Freedom to cloak our weariness"? We are surrounded by a great crowd of witnesses, under their eyes we dare not "quit" however pleasant it might be, but must run with patience the course that is set before us.

AN EPIC OF 1937

By W. P. LEMON

JANUARY

The Public Debt we face has gone "on high,"
While men of speed in auto-plants "sit down."
Cold floods run havoc in six states;
We have no President for half an hour.
To Spanish fighters, we shall ban our arms,
But Trotsky's case we try in Mexico,
And sell the craft of war in lull of peace.

FEBRUARY

A wave of strikes become our nation's news;
And Pension Bill in House is quickly passed.
Rumanian leaders quarrel with their king;
The troubled Spanish waters really boil.
Two years and arms of world have doubled doom.
An Ethiopian massacre occurs;
We find a comet new of mammoth size.

MARCH

Neutrality is made the law of land;
Supreme debate is wrought about the Court.
All-Indian Group accept elective posts.
In China millions starve because of drought.
Twice in month, the Papal voice is heard.
With US a crop insurance Bill is law,
But Labor Bill for children now is lost.

APRIL

A sugar deal brings nations twenty-four;
While bitter ends the short patrol in Spain.
In Mexico, the women vote at last.
We share our views with Pan-Americans,
And airmen from Japan reach British Isles.
A sacred site is bombed in ancient Basque.
Our Senate sits down firmly on "sit-downs."

MAY

A drop in stocks has raised a people's fears,
The liner *Hindenburg* has tragic end.
King George is crowned 'fore all the world,
For Britain rules supreme the ether waves.
An aged king of oil departs from scene;
A war declared within the Labor ranks,
While Highest Court upholds Security.

JUNE

The Poles an Anti-Jewish drive begin,
And sun is dark for minutes in eclipse.
Fierce fighting grows on soil of Spain;
Nine million masks are made for British heads;
Yet Duke and "Wallie" wed at last in France,
Where fiscal failures work for Cabinet change.
With us four million days are lost in strikes.

JULY

Three hundred deaths it cost us on the Fourth.
A clipper ship makes record in the sky.
On earth a major war is in the East.
A Joshua new divides the Holy Land,
While clerics of the world at Oxford meet,
And Niemoller is in jail of Reich,
Amelia Earhart makes her final flight.

AUGUST

Il Duce and Co. are not in Eden bliss;
Japan is set upon a war-time base.
A Franco move inspires British notes.
Shanghai becomes a sad and sorry sight.
The army force a coup in Paraguay.
While rebel Kurds in Syria vex the French,
Those Soviet fliers still remain unfound.

SEPTEMBER

A British woman draws the protein map;
A female flyer leads to Cleveland Race.
The Pirate Parley opens at Nyon,
And Masaryk is mourned across the world.
A seat in League is lost to Spanish State.
The "purging" grows apace in Soviet rule,
While Fascist Chief and Führer stage a Meet.

OCTOBER

On air, Chief Justice Black bids Klan "farewell."
A cotton curb confirmed in Wallace speech.
The clergy clash on cause of Spanish war,
While Anti-Marx Japan takes China's soil,
And Pact is made of Fascist nations three.
The President protests aggressive States,
And Mexico disturbs our vested wealth.

NOVEMBER

LaGuardia takes a tiger in New York;
 At Brussels peace is voiced, while war is waged.
 All Moscow marks the Soviet twentieth year;
 Brazil becomes another Fascist State.
 While Viscount Cecil gets the Nobel Prize,
 And worried Earth casts shadow on the moon,
 Japan drives on in ruthless, bloody war.

DECEMBER

In holy Church, Insurgents sanction fray:
 The sinking of *Panay* gives grave concern.
 While Italy renounces seat in League,
 And Peace Pact author died in our St. Paul,
 Expensive Congress fades in vacant air.
 In lands of angel peace more blood is shed,
 Yet German clergy free for Christmas Day.

BIBLE REVISION

By JAMES A. MOFFATT*

In a gallery of the reading room at Union Theological Seminary an oblong table stands with the inscription, "Presented to Union Theological Seminary by the New Testament Company of the Revisers (1871-1881)." On metal plates the names of the thirteen learned doctors are printed: "Abbot, Burr, Chase, Crosby, Dwight, Hackett, Kendrick, Lee, Schaff, Short, Thayer, Washburn, Woolsey." These belonged to the company of American Revisers who collaborated with the English Revisers, whose work bore fruit in the Revised Version of the entire Bible which was published in London in 1881. The American Company did not break up, however. They retained their organization, proceeded with the task of a revision which incorporated more of their own suggestions than the English committee had been able to adopt, and finally issued The American Standard Version of the entire Bible in 1900.

In some respects this was an advance upon the English Revision. As most scholars in Britain recognized, the American suggestions at certain points, particularly in the case of the Minor Prophets, had been superior to what the English revisers adopted. But even the Standard Bible was not considered to be final. There was always the idea that at some future period it might require to be made more exact, in the light of experience and fuller knowledge. The result was that in 1929 the International Council of Religious Education, now in possession of the copyright, constituted a special committee to supervise a further revision of the text. In 1932 this task had to be temporarily abandoned, owing to lack of funds. It is now resumed, and the work is once more under way, the work being defined as a "revision of the present American Standard Edition of the Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."

"Results" is naturally a question-begging term. But it is no breach of confidence to state, for example, that one of the first decisions of the Committee was that the hybrid word "Jehovah" should be replaced by "Lord" in the Old Testament. The twenty-third psalm will no longer open with "Jehovah is my shepherd," but with the King James rendering, "The Lord is my shepherd." Not every change is likely to be so unanimous as this. Still it is significant as

an illustration of how practical experience since 1901, has determined a rendering, no less than technical scholarship. The latter has its high rights and responsibilities, in a task like that of revision. Yet as the Bible is to be an English book for the use of people in devotion, worship, and education, one consideration must constantly be the sense which a phrase conveys to the modern mind, that is, to our day and generation.

It is to this task that the newly constituted committee is addressing itself, not to provide a new version for scholars or theological students but to reconsider the Standard Version in the light of the best knowledge available, in order to issue it in a reliable form for the Christian public, in other words to introduce a minimum of change and at the same time to conserve as far as possible associations which have gathered round the King James Version. Since 1929 the original membership of the committee has been altered by death and resignations. As at present constituted, it embraces: Professor J. A. Bever of Union Theological Seminary; Dr. W. R. Bowie of Grace Church, New York; Professor H. J. Cadbury of Harvard University; Professor George Dahl of Yale University; Professor J. E. Frame of Union Theological Seminary; Professor E. J. Goodspeed of Chicago University; President F. C. Grant of Seabury-Western Seminary; Professor W. A. Irwin of Chicago University; President J. R. Sampey of the Southern Baptist Seminary; Dean W. L. Sperry of Harvard Theological School; Professor W. R. Taylor of Toronto University; Professor Leroy Waterman of Michigan University; Dean L. A. Weigle of Yale Divinity School; and the present writer, Dr. H. M. Robinson, the chairman of the International Council of Religious Education, and Dr. R. G. Ross, the general secretary of the Council, are also ex-officio members. One section of the committee undertakes the Old Testament, presided over by Dr. Sampey; the chairman of the New Testament section is myself. But both sub-committees collaborate, as is needful, and the final decisions will be made by joint action in every case.

Such a project will, it is hoped, rouse interest and sympathy in every circle where the Bible is read. How delicate and difficult the undertaking is, no one realizes more than each member of the Committee. They are well aware of the sharp criticisms leveled against the Standard Version of 1900 as well as against its English predecessor.

* Chairman of the New Testament section of the Bible Revision Committee.

THE BOARD OF FOREIGN MISSIONS AND THE CHOSEN QUESTION
By The Rev. John A. Mackay, D.D.

The decision of the Japanese Government in 1936 to oblige the teachers and pupils of all educational institutions in Chosen to do obeisance at Shinto Shrines created for the Presbyterian Board of Foreign Missions the most difficult and complex question with which it has had to deal in recent years.

In the fall of 1936 the Board, after studying the new edict and its implications, took action to close down all the schools over which it had authority, and so withdraw from general education in Chosen. This action was taken because of the Board's strong conviction that the act of obeisance which the Government required involved a distinctively religious element that conflicted with both the letter and the spirit of the Christian religion. Because of subsequent conflicting counsels upon the Shrine issue in both the Chosen Mission and the national church, and in order to deal understandingly but decisively with this issue, as well as other issues relating to the conduct of the Church's missionary work in Chosen, the Board convened a special conference on the Chosen Question in the month of September, 1940.

Growing out of this conference, which was attended by delegated and other members of the Chosen Mission, the Board, and the Executive Staff; and after the problems of the work in Chosen had been considered in many group and committee meetings, as well as in three full meetings of the Board during the months of September and October, a document was finally approved by the Board at its regular monthly meeting on October 21. As chairman of the Foreign Department Committee of the Board, and also of the special committee appointed to draft the document in question, it gives me much pleasure to outline for the Church public and the public in general some of the salient features of the Board's pronouncement.

The document in question is not printed as a whole because it contains a number of matters of a private, administrative nature which are of no interest or concern save to the Board and the Chosen Mission. Other matters, however, are of general interest and concern, and these I will here deal with as simply and briefly as I can. I shall first quote the salient references and thereafter comment upon them. The relevant matters center around four issues.

I. The Ideological Issue

Three separate paragraphs in the document make plain the Board's position in the Shrine issue. The first of these reads thus:

"The issue with which the Christian religion is confronted in Chosen is a particular phase of the main issue which confronts Christianity in the world of today. Certain states, under the influence of nationalistic fervor, and inspired by a sense of Messianic destiny, exact of institutions functioning within their borders as a condition of their continuance, a symbolic expression of loyalty which, in the judgment of the Board of Foreign Missions, conflicts with the allegiance which is due to God alone."

This is simply a statement of the Board's awareness of the emergence of new religions in our time which have become Christianity's chief rivals in the world of today.

A second reference to the same issue reads:

"In dealing with this issue the Board has maintained a consistent attitude on the main question. It has conscientiously objected to allowing its representatives, or those institutions founded by the Board and directly under its control, to take part in any ceremony in which is involved the acknowledgment of a spiritual authority higher than the Living God as revealed in Jesus Christ. For this reason it adopted and has held to a policy of withdrawal from all official and corporate participation in educational work in Chosen."

This constitutes a categorical expression of the Board's policy and is the logical outcome of its attitude on the Shrine question. Instructions were given to the Mission to withdraw from all schools where visits to the Shrines were required as the condition of their continuance. In certain instances local difficulties arose in the way of immediately withdrawing from the schools. Government regulations, local conditions and sentiment, special arrangements with presbyteries, made the process of withdrawal difficult in some instances. Now, however, decisive measures are being taken to secure

final withdrawal from the remaining schools and colleges with which the Board is associated and from the support of the same.

The third reference is as follows:

"The Board of Foreign Missions, while consistently loyal to civil governments and committed to the policy of non-intervention on the part of itself and its agents in political matters; and, while steadfastly abstaining from making its conscience the standard for other Christian organizations, and, in particular, for the Christian Church in Chosen, reaffirms its conviction, after prolonged and prayerful considerations of the enactment obliging institutions in Chosen to do obeisance at the official Shrines, that such obeisance involves the symbolic recognition of other gods or spirits in which the Board, in loyalty to its understanding of the Christian faith, and reaffirming the action taken September 19, 1938,* cannot authorize its representatives to engage."

The first two of these paragraphs are taken from the section of the document in which the Board reviews the situation up to the present. The third paragraph is a fresh statement of its position. The Board is perfectly clear that the practice of attendance at the Shinto Shrines is wrong, and it is determined that its own missionaries and those directly under its authority shall at no time or under any circumstance do obeisance there. In making its own position perfectly plain, the Board, however, resolutely refuses to indict other Christian bodies in Chosen or in other parts of the world who, with equal conscientiousness and concern, may have come to a different conclusion from that to which the Board has come on the significance of attendance at the Shrines. The Board would especially deprecate the application of the term "apostate" to those who, through coercion or in good faith, attend the Shrine ceremonies. To their own Master they stand or fall. It is only God Himself who has a right to pronounce the word of judgment.

II. The Administrative Issue

1. The Board expresses appreciation of the Chosen Mission, assuring it of its sympathy and support in the following terms:

"The Board gives thanks to God for the record of outstanding service rendered by the Chosen Mission in the course of its history; it sympathizes deeply with the Mission in the circumstances which have recently handicapped its work and shattered temporarily many of its cherished plans. The Board pledges the Mission its full support as the Mission seeks, under the direction of God, to readjust its program in order to meet the present difficult situation."

The Chosen Mission has an enviable record of service in the annals of modern missionary endeavor. In little more than a half century it has been used by God to bring to the birth one of the most numerous and vital national Christian Churches. It should have a very special place in the heart of the Board and of the Church in this hour when its members have to pass through the Valley of the Shadow.

2. The Board recognizes that negotiations between the Board in America and its representatives in Chosen have been carried on under abnormal conditions. For one thing, free expression of opinion has been difficult. The document accordingly reads:

"Parties in Chosen concerned in the issue at stake have found it impossible as groups to formulate opinions and come to decisions with the freedom which had previously obtained in that country, and which is at all times and in every circumstance a prerequisite for the statement of truth with respect to personal ideas and attitudes. The same conditions made difficult a full and frank interchange of correspondence between the Board and the Mission."

*The relevant part of the action taken in September, 1938, reads thus: "The Board understands that in no capacity or under any circumstances shall a missionary attend the Shrine ceremonies."

The document also recognizes that the Board itself was passing through one of the greatest transition periods in its history, due to the almost simultaneous retirement of several veteran secretaries.

3. Certain suggestions are also made by the Board to the Chosen Mission regarding its internal organization in terms of the Board Manual, and in the light of the experience of other Missions. Under our Presbyterian system each Mission enjoys very full autonomy in the matter of self-organization and the direction of its own affairs. The Board, however, has the responsibility to bring to the attention of a Mission, as it has now done to the Chosen Mission, ways and means whereby the right of self-determination may be equitably exercised.

III. The Korean Church Issue

The situation in which the Korean Presbyterian Church finds itself today is difficult and tragic in the extreme. Concerned about the need of Christian solidarity and forbearance at the present time, the Board expresses itself as follows:

"It is the judgment of the Board that the Board and the Mission should be careful to recognize the full rights and autonomy of the Presbyterian Church in Chosen under all circumstances, and should make every effort to manifest toward the Church the deepest Christian sympathy and understanding, especially in view of the situation in which the Church now finds itself. In this connection the Board has noted with approval the action of the Mission indicating its continued desire for a helpful and cooperative relationship with the Church, designed to render service by 'counsel, inspiration, preaching and teaching as requested, and by increased direct evangelism both individual and collective.'"

IV. The Spiritual Issue

The document concludes with an expression of the Board's sense of need that its own members, its missionaries, and all those interested in the world-wide Kingdom of Jesus Christ, submit themselves to the scrutiny of Jesus Christ Himself. The text closes with the following confession and appeal:

"It is clearly a time for earnest self-examination on the part of the Board and the Mission, when together we must 'forget those things which are behind and reach forth unto those things that are before.'"

"In view of the situation in which the Christian movement finds itself throughout the world today, and deeply conscious of the extent to which sin may be present in our most conscientious attitudes and endeavors, blurring spiritual vision and disturbing personal relations between fellow Christians, the Board is planning special spiritual retreats, to be attended by its own members and officers and those interested in the world-wide Kingdom of Jesus Christ. It recommends also to the Chosen Mission, as it will to all its Missions, that similar retreats be arranged for by them, to the end that, in the presence of God and listening to His voice, misunderstandings may be overcome, secret sins be dealt with in the light of His countenance, and new plans be inspired by the Holy Spirit, for the conduct of the missionary enterprise throughout the world in this tremendous hour that is so shrouded in darkness and so weighed with opportunity."

I earnestly trust that these citations and comments may serve to make clear where the Board of Foreign Missions stands on a very vexed question. And may God grant that all concerned may now brace themselves up in full mutual confidence to match the present hour, not only in Chosen but in all the other parts of the world where God has assigned to our Church great tasks to perform.

Princeton, New Jersey.

March 28, 1938

The Board of Foreign Missions,
Presbyterian Church U.S.A.

Dear Friends:-

We have read the recent Board action of March 21st with very mixed feelings. In our meetings with the Board members, both individually and as a whole, we have realized the confusion which exists in the minds of many as the result of receiving contradicting reports and statements from the field, together with the fear, expressed by some, that both Mission and Board may have acted too hastily in former decisions. WE CAN understand also that the request of the Board to the Mission that it take a circular vote on the proposed revision of the 1936 Board action, was made in order to clarify the situation and to give unquestionable evidence as to what the attitude of the Mission now is on the question of the future disposition and use of the various school properties involved; nevertheless, we cannot but feel and feel strongly, that even though this was the purpose with which the Board made this request in Korea that purpose will not be understood and the action will be interpreted in a very different light by all. Both Government officials, the Korean public, the Church and even many members of the Mission itself, will understand that this request is being made because (i) the Board is plainly showing a marked weakening from its former attitude; (ii) or because it is not in full sympathy with the decisions and policy which the Mission has made and is endeavoring to carry out under extremely difficult circumstances; (iii) or that at heart the Board is opposed to the attitude of the Mission and is seeking to break it down. Many will undoubtedly feel that this request is tantamount to reopening the whole difficult question and doubtless the effort will be made to use it for that purpose.

In view of the unfortunate impressions which we are confident will be made upon many we would call your attention to the following facts:-

- I. This request to the Mission again reopens the whole question and will be interpreted by many as meaning that the Board does not in reality support the Mission and it will be used as an instrument to break down the morale of the Mission.

(i) Board Action of September 1936.

We would call your attention to the fact that the action of the Board of Sept. 1936, in which it was clearly stated that it did not seem possible for the Board to give over the school properties to Korean Christian bodies to do what the Mission found itself unable to do, was handed by Dr. J. Ross Stevenson as the Board's representative in person to Mr. Tominaga, the Chief of the Educational Bureau of the Government-General of Chosen, as the official decision of the Board and as such, it formed the basis of all the negotiations between the Mission's Executive Committee, acting as the representatives both of the Mission and also of the Board of Foreign Missions, both with the Government officials and also with representatives of the Korean public.

(ii) Repeated Mission Decisions.

The Mission's final action at the 1936 Annual Meeting, was taken only after several years of close study, careful thought and earnest prayer, concerning all the issues involved. And was the result of many conferences and much consideration. The meetings of the Mission's Executive Committee at which this action was drawn up were attended by Drs. Rodgers and Abbott, as official representatives of the Board, and in their report to the Board they too, affirmed that under the circumstances it was "the only possible decision".

These two Board representatives very strongly urged upon the Mission the very great advisability of making one decision, uniform for the entire Mission and covering all its educational work. Dr. McAfee, as secretary of the Board, also pointed out very clearly in his letters that the Mission's action was a declaration of policy which should be applied uniformly to all of its educational institutions, colleges and middle schools, alike.

In accordance with the "Emergency Educational Policy" decided upon by the Mission in its 1936 Mission Meeting, the action was taken by the Executive Committee and approved by the Mission, during the following December, to carry out the "withdrawal" process in the cases of the 3 schools in Pyongyang, inasmuch as the shrine obeisance issue had been forced there first of all. (In explaining the purport of the Mission's 1936 action, to the Government-General authorities, it was clearly pointed out to them that the Mission had come to its decision to close its schools, only with the greatest reluctance, and that the process of withdrawal from educational work would be put into effect only where and when the Government had forced the schools to do obeisance at the Shinto Shrines).

Inasmuch as the Taiku Schools had also done obeisance, the Executive Committee took a similar action to initiate the withdrawal policy there, but as it was protested by some of the Stations, the matter was left in abeyance until the 1937 Annual Meeting. At the 1937 Mission Meeting, after prolonged consideration by the entire Mission, it voted, with a practical two thirds majority to carry out the Executive Committee's decision with regard to the schools in Taiku and also to initiate the "withdrawal process in the case of the John D. Wells School in Seoul. Each of these institutions was notified that they were to notify the authorities that no entering class would be admitted in April of 1938. At the same time the Mission's representatives on the Board of Directors of the Chosen Christian College were instructed to investigate and report back to the Mission as to whether the time had not come for the Mission to withdraw from the Chosen Christian College, in line with its Emergency Educational Policy, which it had adopted and which had also received the hearty approbation of the Board (CP. Sept. 1936 action).

Later on in the Fall of the same year (1937), following the forcing out to do obeisance of the Syenchun schools, the Executive Committee took action, instructing the principals to notify the authorities that no entering classes would be admitted in those schools in the spring of 1938. This action was accepted by the entire Mission, no protest being made, even by Syenchun Station.

These above facts clearly show that the Mission has acted in a consistent way, seeking to apply a uniform policy to all its educational institutions, as approved by the Board.

(iii) Repeated Board Actions.

Not only have the actions of the Mission been consistent, but repeated actions of the Board have been along the same line. In September 1936 it wholeheartedly ratified the decision of the Mission and expressed its ratification not only in writing, but in its personal representative, Dr. J. Ross Stevenson, whose clear and tactful statement before Mr. Tominga and other officials of the Educational and Foreign Affairs' Sections, left no doubt in their minds as to where the Board stood on the fundamental questions involved.

After the visit of Drs. Leber and Dodds to the field in the spring of 1937 and further conference in New York of the Foreign Department Committee, with representatives of the Mission, who had just returned on furlough, the Board again ratified the Mission's action, and rejected "for the present" the proposals and petitions put forward by Koreans in Pyongyang, for the sale or transfer of the school properties there.

At a later meeting, the words "for the present" were deleted, by the Board from its former action, so that there might be no ground for misunderstanding on the part of any who might be still hoping that some such transfer of the schools and school property might be possible.

Again, in January 1938, when representatives of the Mission were asked to meet with the entire Board, and greatly to their surprise, were asked to discuss the question as to whether or not the Mission's Educational Policy should be applied to the Union Institutions, although no such request had been made by the Mission itself, either directly or through its Executive Committee or Chairman, the Chairman of the Foreign Affairs Department Committee, Dr. Robert McGregor, reassured the Mission's representatives, that the matter of the middle schools was "a closed question". The same assurance was given, not only by other members of the Board individually, but Dr. C.T. Lebor, secretary for the Chosen Mission, again assured us definitely that the Board was not weakening on its former position and that there was no disposition to raise that question again. Even Dr. H. H. Underwood, although professing to be much encouraged by the attitude shown by the Board in regard to the future of the Chosen Christian College, reported back to Seoul Station to the effect that there was no disposition to change the former decisions in regard to the middle schools. In comparison, therefore, with its previous decisions, the decision of the Board at its meeting of March 21st, requesting the Mission by popular vote to express its opinion as to whether or not the action of Sept. 1936 should be revised, is tantamount to re-opening the whole question and will of course be interpreted as such by all interested persons in Korea, both missionary, official and Korean public.

(iv). Future Board Actions.

In its action of March 21st the Board says "It being understood that any permanent action in this matter shall be decided by the Board after the above desired statement is received from the Mission". The Board had already taken what has been understood by all--both Mission members, officials, and the Korean public, to be "permanent" action, in its letter of September 1936 which said, on that understanding, the Mission has been thus far acting in regard to all its schools; not only in regard to the withdrawal from secular education but also in regard to the disposal of the properties. For the Board without any request from the Mission, now to re-open the question will serve merely to raise many more difficulties in the way of carrying out the policy which has been ratified and approved on numerous occasions by both Board and Mission, and the carrying out of which has already been made exceedingly difficult by the unwillingness on the part of a vocal minority to obey and the general attitude of the government officials who are doing all that is possible to make the way an impossible one. It should be always borne in mind that in dealing with an Oriental Government, and particularly the Japanese Government, on an issue as delicate and as momentous as this one, in which are raised tremendous issues, gravely affecting the national spirit and the whole educational polity. An important decision once having been reached by an independent organization such as that of the Board of Foreign Missions is always understood to be final and permanent. Any disposition to change cannot but be regarded as a sign of weakness and will only lead to increased pressure upon and lack of confidence in those who are trying to carry out a policy which, although it is extremely distasteful to the authorities, must be pursued in a way which will preserve, in so far as may be possible, friendly and happy relations.

II. The request of the Board to the Mission is based upon apparent misunderstandings as to the actual situation both within the Mission and also within the Korean Church itself. A number of the statements made in the Board's minute seem to bear this out.

(i) "The two year period expected by the Board in adopting its Emergency Educational Policy action (Sept. 21, 1936)". The question of a period lasting for two

years or more was first raised by the Government officials when the closing of the schools and the Mission's decision was first discussed and explained to them. We were told that while they would allow us to close the schools we could not do so suddenly and would be required to make provision for all the students already admitted. At the very least two years would be required before such could be accomplished. From the very beginning the Mission has had no desire to carry on the schools even for that length of time, under the present requirements which are an offence to the Christian conscience and, when the announcement has been made that no new students will be admitted, under conditions which render the maintenance of discipline practically impossible.

(ii) "Pyongyang Station found it necessary to withdraw from its schools..... compelled to lend the Pyongyang school property...". This whole sentence is very unfortunately worded. It was not Pyongyang Station that found it necessary to withdraw from its schools etc. but it was the Mission, acting through its Executive Committee, to which it had committed the responsibility of carrying out the decision of the 1936 Mission Meeting. From the very beginning, in accordance with the strong advice of the Board's representatives, Drs. Rodgers and Abbott, the Mission has been careful in all of its actions to see that these actions were the actions, not of any one Station but of the entire Mission. They have been reported as such to the Government officials who understand perfectly that it is the Mission, acting under the instructions and authority of the Board of Foreign Missions in each case.

(iii) "The official Board of Control of John D. Wells School";
Immediately following the unhappy quarrel in the Korean Church, which resulted in a lawless division of the Seoul Presbytery, the Board of Control of the John D. Wells School ceased from functioning and for about 4 years or more not a meeting was held. It was only after the action of the Mission in its 1937 Mission Meeting, in which it decided to put its Emergency Educational Policy into effect in the John D. Wells School, that the principal, Rev. E.W. Koons, reorganized the Board of Control and did so, as is understood, on an entirely new basis, in which the presbytery had a much smaller representation than before. The newly organized Board of Control has never received any formal recognition from the Mission and it at once proceeded to take actions which were in direct contradiction to the purpose and decision of the Mission. Among its first actions were two; (i) a decision to request permission from the officials to take in no entering class this spring; (ii) a decision to request the Government to appoint two additional founders to the school. Dr. H.H. Underwood was the founder recognised by the Mission and in addition to him Dr. E.H. Miller and a Korean gentleman, Mr. Choi, were also elected. It is quite unnecessary to point out that the second request entirely nullifies the first and practically invited the authorities not to accede to it. This fundamental change in the constitution of the school was made without permission of either the Mission or its Executive Committee, which latter refused to ratify it. Yet, it is on the basis of the action of this Board that the Board of Foreign Missions commits the use of Mission property and on the basis of its actions and that of the local educational authorities, that the Board has overruled the decision of the Mission at its last meeting. Which decision was taken in complete accordance with the policy which had received full Board approval.

(iv) "The reported action of Seoul Presbytery".

While we do not know what action was reported to the Board as having been taken by Seoul presbytery, the facts have been presented to us by one of the members of the presbytery who attended the meetings and is now in this country on furlough. Dr. Koons, as a member of the Educational Committee of the presbytery, of which he is a member, strongly urged the members of that Committee to bring in a recommendation favouring the continuance of the Mission's schools in Seoul. The recommendation was presented to the presbytery but any action was deferred until the next regular meeting, which, we are told, has not yet taken place. The present and the former moder-

ators of the presbytery privately expressed themselves very strongly against the action of Dr. Koons, as one which either forced them to keep silence against their conscience or to speak out and go to prison.

(v) "If the related presbyteries concur";

The Board, in its recent action, suggests that possibly the school properties should be turned over to Christian bodies on condition that the related presbyteries concur in the arrangement. Under the present situation for any presbytery or any member of presbytery to openly express unwillingness to concur in such a step as would provide for the continuance of a school, is tantamount to asking for a term of imprisonment or worse. At a recent meeting of the Syenchun Presbytery, several days before the presbytery was convened, the leading members were arrested and imprisoned on no definite charges. The announcement was made that the town and country were practically under martial law, military men were quartered in the town at the time and the members of presbytery were further informed that if any failed to carry out the instructions received from the Government, they would be arrested and quite possibly receive capital punishment. Under such pressure, it is not surprising that when one elder made, and another seconded, a motion to express approval of shrine worship, although there were only a very few faint "Ayes" and no "Nays" the motion was declared "Passed". To put the concurrence of presbyteries as a condition, is to place an impossible burden upon them and to place the decisions into the hands of a few unscrupulous men who can force any such action of approval through at any time, with the assistance of the ever present police.

(vi) Misinformation concerning Taiku and Andong Presbyteries.

At its meeting of January 17th the Board was informed that both Taiku and Andong presbyteries had taken action requesting the Board for permission to use the school properties in Taiku for the continuance of the schools there under presbytery's auspices. Word has since been received from a member of Taiku Station telling of how the actions were taken. The request was "buried" at the end of a routine school report and many of the members of the Taiku presbytery had no realization of what they were voting for when they expressed their approval. The same procedure was adopted in Andong presbytery and the action was voted through without discussion. Immediately following, the representative of the Taiku schools left and gave out the news. However some of the members began to understand the import and on motion the matter was reconsidered and voted down.

(vii) The Forged Lee Moon Ju Cable.

At the January meeting of the Board a cable was read as follows:- "WISH CONTINUE PRESBYTERIAN SCHOOLS LEE MOON JU MODERATOR OF GENERAL ASSEMBLY". It has recently come to light that the cable was sent and paid for by a Dr. Kim in Severance Hospital without any consultation with or permission from Rev. Lee Moon Ju or any missionary. This and the above incident are mentioned in order to show how easy it is for unscrupulous people to make false impressions, create false reports and bring pressure to bear in order to gain their ends.

(viii) In its minute the Board referred to "voluntary petitions received from 68 Christian students in the United States representing the Korean Students Federation of North America". It should be understood that these petitions were prepared for circulation by Dr. Underwood. It should also be understood that the above mentioned Federation is not a Christian organization in any sense of the word and that many of the students are not Christians. It should also be borne in mind that when members of the same Federation living in Chicago received similar petitions they refused to sign them. The fact that the Board of Foreign Missions received no dissenting word, is no index whatsoever to the feeling of those who did not sign, as any one who is familiar with Oriental psychology is fully aware.

(ix) Actual Expression of Real Church Leaders Ignored.

It seems strange that the Board in its minute requesting the Mission to take a vote on a subject on which it has already expressed itself, should present as evidence a number of petitions sent in from members of a non-Christian organization in America, while no mention is made and apparently no attention is paid to the strongly expressed opinions of a very large number of the real church leaders in Korea. The accredited representatives of the Mission were careful to present the mature judgments of the moderators of the General Assembly, of the moderators and secretaries of many of the Presbyteries and of many other leading pastors.

(x) "Using Properties for a Probational Period."

In the Board's Minute the Mission is requested to vote upon the proposition that under certain conditions the privilege might be given to certain Christian bodies to carry on the school in Board property for a 'probationary period.' In Korea, from time immemorial 'squatters rights' have been carefully preserved. One of the most difficult problems that a missionary or a Mission faces is that of ejecting persons from property when the conditions under which use was permitted no longer are kept. 'Under probation' insofar as the occupation of school properties is concerned, is something that would be practically impossible ever to bring to a conclusion. This is particularly the case in the John D. Wells School, which now has a Korean founder, who, though elected without any permission from the Mission, has been recognized by the Government-General. The legal rights of such men are tremendous and the Japanese laws covering this matter are entirely different from anything known in America. This fact has recently been vividly illustrated to us all in the case of The Christian Literature Society which lost entirely the Christian Messenger, a weekly paper owned exclusively by the Society which was carried out from the Society by a man who was in a position analogous to that of 'founder'.

(xi) "The Minority Increasing."

From various statements made in our hearing it is evident that at least some members of the Board have gained the impression that the number of those members of the Mission who are still representing the minority is increasing, while the majority is steadily decreasing. Such, we are sure, is not the case. Even within the last few months definite word has come of several of the members of the Mission who had formerly voted with the minority now voting with the majority; and, at the same time, as far as we are aware, from the time the question first came up not more than one of those who has voted with the majority has since changed his or her opinion or vote. The disparity between the 1936 and the 1937 Mission votes was caused entirely by furlough changes!

(xii) "The Present Situation only Temporary."

Frequently in our hearing the opinion has been voiced by Board members that the present situation is merely a passing phase and the hope has been officially expressed in several of the Board's minutes dealing with this question that within a short time the conditions which prevail at present will pass away. In view of this opinion we have been urged more than once to hold our convictions in abeyance and hope for improvement. Any one who is at all conversant with the trend of actual conditions within the Japanese Empire during the last few years is only too painfully aware that there is very little solid ground for any such hope. Everything points to the strong probability of an intensification of all efforts to build up national conscience and to exert ever increasing pressure on all that makes for individual liberty of thought or action. Certain educational members of the Mission (Miss B.I. Stevens and Miss V. Ingerson who only last year raised this argument with the Chairman of the Executive Committee have just recently been deprived of their 'qualifications' because of their refusal to attend shrine ceremonies in person.

From all parts of Korea the same news is coming. Arrests and tortures are increasing. Nearly every outstanding Presbyterian pastor is in prison or has been forbidden to preach in any pulpit. In one of the southern provinces orders have

been given by the Governor that Christian congregations are to bow at the State Shrine before attending church services, and if there is no shrine in the village they are to erect one on the church premises. Any man, whether Korean or Westerner, who makes any public statement which can be possibly interpreted as being antagonistic to shrine worship is not only in danger of imprisonment but of even worse treatment. For the Board, therefore, at this time to thrust upon the Mission the responsibility of having again to express its opinion on a phase of this delicate question, is to indanger the peace if not the safety of all who desire to vote in favor of the declared policy of both Board and Mission.

III. The Board's Action and its Results.

A. The Minute.

- (1) The Board requests the Mission, under the extremely delicate political situation which makes the taking of even a circular vote on this question an extremely difficult if not a dangerous matter, to take such a vote on a question on which the Board clearly expressed itself in Sept. 1936, reaffirmed its position in 1937 and in line with which the Mission has been carrying out the Board-Mission Educational Policy ever since. This request amounts to a suggestion for a reconsideration of the whole question and will be interpreted as such.
- (2) The Board has authorized the Board of Control of the John D. Wells School to carry on the school temporarily and to use the school land, buildings and equipment for that purpose; this in spite of the fact that the Board of Control has absolutely ignored the Mission's policy and has also flatly disregarded the instructions of the Mission's Executive Committee in connection with the election of two additional "Founders" (legal representatives) to the School.
- (3) The Board of Foreign Missions has also failed to uphold the Mission in its action directing that no new students should be admitted this spring. This was the decision of the Mission taken at its last Mission Meeting and not only so, it was the one condition which the Mission's Executive Committee made before it consented to forward to New York the petition from the Board of Control. The Board of Foreign Missions overruled the Mission's decision and granted permission for the admission of an entering class on the grounds of the Government's first refusal to grant the request that no new students be taken in. Experience in Pyengyang has shown that the Government officials of course would refuse permission to such request for the first two or three times that it was presented and only after it has learned that the Mission is fully determined to carry out its declared intention to withdraw from its educational work, will such permission be forthcoming.

B. The Results.

- (1) The consequence of the Board's Minute will be to throw the whole Mission and the Korean Church, which has been looking to the Mission for guidance in these critical days, into the greatest confusion by the conviction, which will be forced upon them, that the Board of Foreign Missions is now ready to reconsider its action on the main question of shrine obeisance, and has declared its readiness by this action.

- (2) The consequence of the Board's minute will certainly be to encourage the minority of the Mission. to represent to the Government, to the Korean Church, to Korean society and to the Mission that the Board is no longer supporting the Mission in its decisions, in spite of the twice repeated ratification of the Board-Mission Educational Policy.

The general attitude of the minority has already been apparent in the actions whereby:-

- (a) After years of 'innocuous desuetude' the Board of Control of the John D. Wells School was reconstituted for the sole purpose of combatting the Board-Mission Educational Policy.
- (b) Two more "Founders" for the John D. Wells Schools were appointed without securing proper Mission authorization, thereby flouting Mission authority, jeopardizing Board property and inviting the Government to refuse to grant what both Government and School Board knew that the Mission desired.

In regard to these matters;-

- (1) It is ironical that the Government which specifically declared that it would recognize no more Boards of Control for middle schools, has recognized the John D. Wells School Board of Control because of its willingness to send the students to do obeisance at the shrines.
- (2) The appointment of 'Founders' is a matter which the Mission has already zealously guarded in the interests of the Board's property rights. The evils of mal-administration are seen in that Seoul Station's illegal act may easily, under Japanese law, alienate valuable Board property with no compensation whatever and with no redress possible. The Foreign Board's permission for the School Board of Control to use the property will very likely be thought of as an invitation to attempt to alienate the property even as the reporting of the appointment of new 'founders' invited the Government to decline the request to be allowed to take in no new students.

Conclusion:-

This paper is sent in order to point out

- (1) The unfortunate impression which has already been made by

the recent request of the Board for a new circular vote; and, (2) the unfortunate phrasing of the Board's Minute which so clearly shows the confusion existing in the minds even of those who drew up the action.

We believe however, that much of this uncertainty and confusion will be dissipated when the Mission's attitude is once again made plain by the requested circular vote.

However, we are very strongly of the opinion that inasmuch as the vote is being taken at this time, not at the desire of the Mission, but at the request of the Board the large number of the members of the Mission who are now on furlough should also have the opportunity of registering their opinions on this question and that their votes should be included with those of the members on the field; for this is not a new question to any and the basic principle at stake together with the factors involved in the loaning of Board property to other bodies to do what the Mission and Board feel unable to do, remain the same. Moreover those members of the Mission now in America will have to be responsible for the carrying out of policies which are to be decided at this time by this vote.

Respectfully submitted,

E. Holdcroft.
A. J. Soltan

1938

Theresa Elizabeth Lange Ludlow

An Appreciation

GRACE KILBORNE KERR

Theresa Elizabeth Lange Ludlow: An Appreciation

GRACE KILBORNE KERR



Theresa Elizabeth Lange Ludlow, R. N.

TO THINK OF Tracy Ludlow is to think of Life,—pulsing, active, colorful, unselfish life, lived to the full. Death could not hold her; it has robbed us of her presence here, but it has not stopped her living. We know that she is alive and gloriously occupied in that other sphere. While there is comfort in that thought, still we would fain have kept her with us many years longer. Just to know that she was on the other side of the city or even on the other side of an ocean made one feel better.

She was born in Cleveland on May, 11, 1877 and died in the same city on Nov. 18, 1938, having spent a period of twenty-six years in Korea, out of which came three separate furloughs in America. She received her training as a nurse at the Margaret Fahnestock Training School for Nurses of the New York Post-graduate Hospital, with special work in

Sloane Maternity Hospital; did private nursing in Cleveland for two years, and in December, 1911, was married to Dr. Alfred Irving Ludlow with whom she came out to Korea as a missionary under the Northern Presbyterian Board, in January, 1912. Practically all her time in Korea she lived in the city of Seoul.

Her work in connection with Severance Hospital of that city varied widely during the years, according to its particular needs. She was supervising housekeeper of the College Building when it was new, and had charge of redecorating it later, using paint of bright, gay colors, which was quite an innovation.

At one time she was supervisor of the Children's Department of the hospital, this including the preparation of all the special baby feedings. Baby clinic work always made a special appeal to her interest and devotion.

She was an active member of the Nurses' Association and was a leader in the movement to have the foreign nurses pass examinations and be registered under Japanese law, and was Editor-in-Chief of the first number of the Bulletin for Nurses in Korea. Also, at one time she taught dietetics in the Severance Nurses' School.

Many were the groups and individuals among doctors, students and nurses to whom she taught English. She nursed and assisted in many emergency cases, especially among Occidentals, both in the city of Seoul and also on certain calls to country places. She went once to the American Mines to care for a fractured skull case which had resulted from an automobile accident on the very road over which she had to travel, in its icy glare of danger, to reach the patient.

During the World War, she and Dr. Ludlow put in some very strenuous months in Siberia, working under the American Red Cross. She carried heavy responsibility for relief and rehabilitation work on the outskirts of the city when the River Han outdid itself in the flood of 1925.

She took great joy in being one of those who held a medical clinic for Korean women who come in each year from the country for the big Spring Bible Class. She always had some good stories to tell of funny happenings at these clinics.

Tracy Ludlow had a gift for creating and turning phrases in the English language in such a way as to attract one's attention and make the subject matter irresistibly interesting. This showed itself in her personal reports at Station Meeting, to which we all looked forward as a treat, and in the articles she wrote for Women and Missions, as well as in her letters. This same talent showed up in

her speeches, and made her much in demand in the churches in America. In fact, it was while she was in the midst of a very heavy schedule of such speaking dates that she was suddenly called to the other world.

The small Korean church at Kuyongsan came in for a lot of her attention over a long period of years. She and Dr. Ludlow were faithful attendants at the Sunday morning services, and helped the church in untold ways. Mrs. Ludlow had an English Bible class there for a long time.

The work to which she gave herself without reserve during the last months in Korea was that of the Settlement which the two daughters of Dr. Koh opened up in a small village west of Seoul. A memorial fund to Mrs. Ludlow is being contemplated for the benefit of this fine piece of work.

One might gather from these suggestions of some of the types of work in which she was engaged that she could have had no time left for her home. On the contrary, however, her home was her pride and joy, beautiful in the eyes of all who came. She and Dr. Ludlow used it for others in a most generous way, keeping open house at all hours on all days and nights to whomsoever might come. It mattered not what one's request or need, or whether one came for a day or a year, the hospitality of the Ludlow home was proverbially unlimited. She and her husband took in Occidental patients before and after operations, and even turned a portion of their house into an isolation ward for a small American boy, when there was, as yet, no such building at Severance. They took care of him night and day as if he were their own. People who go to such lengths in loving kindness are not met with too often.

Theresa Elizabeth Lange Ludlow: An Appreciation

GRACE KILBORNE KERR



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Mrs. Ludlow entertained in her home an almost continuous stream of guests of many nationalities, from country places in Korea, from all over the Orient, and from many parts of the world. It was one of her delights to take tourists or other acquaintances or friends on shopping expeditions, poking around in curio shops and second-hand stores, chatting with her friends, the owners of these shops, concerning the relative merits of this and that treasure. One of her hobbies was old Korean charms,—and a most charming collection of them she did have. No one could ever estimate the amount of buying of a more serious nature that she did for friends located in towns more remote from the source of supplies. She was a wonderful neighbor, whether one lived next door to her, or miles away.

She was an active member of the Seoul Music Club, and was the first president of the Seoul Women's Club, always remaining a hard-working member of the latter.

Her personality was a delightful combination of good nature, good humor and good sense. Her originality was evident in all that she did, from nicknaming her friends and specially loved articles, to cleverness in adapting Oriental materials, food stuffs and other products to Occidental uses. Her relish for a good story was second only to her ability to tell one herself. Her spontaneity and enthusiasm went hand in hand, and fortunate were the many causes that enlisted her in-

terest, for to her, to be interested meant always to help.

To try to do justice to all the different types of work into which she threw herself would be quite impossible, for they were legion. To give any adequate idea of how she endeared herself to those about her, including her servants who stayed with her for long periods of years, would equally be beyond the power of written words. She had a most disarming way of meeting one's attempted expression of gratitude by saying lightly, "Why, that's nothing. I'd do as much for any stranger!" And after the laugh was over, one realized that in very truth she would almost literally do as much for any stranger in need as for one of her closest, life-long friends.

Without any children of their own, she and Dr. Ludlow adopted informally the children of so many others that one marvelled that they could take such an individualized interest in such a number of different ones. But many are those who look back to the treats and the gifts and other lovely expressions of affection which Dr. and Mrs. Ludlow gave them when they were children. In respect to the making of garments for others, large or small, she was veritably a second Dorcas.

Her love for Korea was great, with no racial discrimination in her heart. Her love for her Master was greater. It is easy to imagine what her love for Heaven must be, and to picture the enthusiasm with which she is throwing herself, heart and soul, into activities that we know not of, over yonder.

세계기도일순서

이순서는 앨리스·이·해먼 주씨가 준비하였는데 우리 각 지방 교회에서 참고로 쓰기 위하여 여한한 것입니다.
시 일.....一九三八년三月四日

제 목 세계적 우의의 기관인교회

一, 주 악

一, 성경봉독 (사회자 시편一〇五篇一—四)

여호와께 감사하며 그 일들을 불러알외며 그 행사를 만사에 알게할지어다. 그에게 노래하며 그를 찬양하며 그의 모든 기사를 말할지어다. 그 성호를 자랑하라. 무릇 여호와를 구하는 자는 마음이 즐거울지로다.

여호와와 그 능력을 구할지어다. 그 일들을 항상 구할지어다.

一, 기도취지선언 (사회자)

오늘은 세계기도일인데 우리조선에서뿐만 아니라 세계각처 어느곳에서든지 다 이와같이 모혀서 기도하는것입니다. 즉 일본내지와 중국과 인도와 아프리카와 미국과 독일과 오스트랄리아와 뉴·질랜드와 영국과 그 밖의 여러곳에서 주를 믿는 부인들이 모혀 기도하는날입니다. 그럼으로 우리는 이 기도일이 세계적행사이니 만치 이날의 의사와 중요성을 깊이 인식하고 이시간을 직할것입니다.

一, 기도 (다가치 주기도문을 의일것)

一, 찬 송 (선정찬송가七) (선원찬송가八)

一, 교 독

사회자, 예수갈아사대 너희는 나를 누구라 하느냐?

일 동, 시몬베드로가 대답하여 갈아대 주는 그리스도시오 살아계신 하나님의 아들이니이다.

사회자, 예수 대답하여 갈아사대 시몬바요나야 네가 복이있도다. 육신이 이것을 비게 알게한것이아니오 하늘에게신 내아바지께서 알게 하심이라. 너는 베드로라 내가 이반석 위에 네 교회를 세우리라 (마태十六〇十五—十八)

일 동, 우리가 본바와 드론바로써 너희게도 전함은 너희도 우리와 사피게 하려함이니 우리의 사피은 아바지와 그아를 예수그리스도라 (요二二〇)

사회자, 만일 우리가 말하기를 하나님과 사피엇다하고 어두운데 행하면 곳거 것말을 하고 전리를 좇지아니함이어니와 자가 빛가운데 계신것같이 우리도 빛가운데 행하면 우리가 서로사피고 또 그아를 예수그리스도의 피가 우리 모든죄를 깨끗하게 써사바릴것이라 (요一一〇六—七)

일 동, 하나님은 만브사 너희를 불러 그아를 우리주 예수그리스도로 더브러 연축케 하셨나니라 (고전一〇九)

一, 기도 (찬사들을 미리지정할것)

오 주 하나님이지어 우리는 하나님안에서 살고 기도하고 있습니다. 이제 구하옵나니 우리의 눈물여사 우리도 주님의 보호의손이 우리를 돌리싸고있는것을 깨닫게 하옵시며 주님의 넓은인 사랑으로 주님을 믿나하라는 우리의마음을 주님께 고을어주옵소서. 우리도 아무것도 믿나말고 주님께서 맛기신일에 오직충성을 다하게 하옵소서. 우리의 모든 의심과 불신앙을 없이하여 주옵시고 당신을 우리수보는가운데서 우리가 당신의 아를 예수그리스도로 말미암아 능히못한것이 없는것을 깨닫게하옵소서. 이 모든것은 우리를 구원해주신 예수 그리스도로 말미암아 구하옵나이다. 아멘 (루크·포스·웨스·캣갑주)

一, 묵상기도

사회자, 우리가 지금 고요히 기도할때에 온세계에 잇는 모든교회가 믿음과 사랑가운데서 하나가 되어 그리스도의 뜻을 일우기위하여 하심이다.

묵 도, (일동)

사회자, 우리는 또한 그리스도인된 우리들은 우리가 사는동리와 또는 저 먼곳에 사는 사람들과 친목하는 정성을 더욱 기를필요를 깨닫게 하여주시기를 위하여 기도할새다.

묵 도, (일동)

사회자, 또한 세계선교회와 또는각국에잇는 선교회를 위하여 기도합시다. 여러분이 아시는바와같이 이 모든 선교기관들은 장차 개회하려는 회의를 앞두고 여러가지 중대한 사명을 능기고 있습니다.

묵 도, (일동)

사회자, 하늘에계신 아버지지어 그리스도의 이름으로 우리의 모든 간구함을 드르시옵소서. 아멘.

一, 찬 송 (선정二四四) (선원二三七)

一, 기도 (사회자)

오! 온세로우신 하늘아버지지어! 우리는 그리스도안에서 다같은 식구가되는 것을잇었사오며 이따우에잇는 당신의 대가족의 일분자로써 누릴수잇는 우의를 깨닫지못하였읍니다. 우리는 또한 저물하신 하나님께의 장차되신 그리스도로 말미암아 사랑가운데서 다같은형제가 되기위하여 노력한바도 없었읍니다.

주님이시여! 우리의 좁은 생각을 용서하여 주옵시고 우리로 하여금 관대한 심정으로 세계 각처에 난넢이서 주님의 일들을 부르는 자를 다 사랑할 수 있도록 도와 주옵소서. 우리를 불러 하나 되게 하시기 위해 도라가신 예수 그리스도의 일흔을 받드려 비옵나이다. 아멘

一、찬 송 (신정九〇) (신편三一〇)

一、교 독

사회자, 주를 높이며 앞에 경배를 드리세

일 동, 내가 주를 찾을 때에 그가 나를 드르시고 나를 모든 두려움 가운데서 건지셨도다.

사회자, 주를 갓갓하랴 주가 내게 갓갓하랴 하시리라.

일 동, 전에 멀너 있던 너희가 그리스도의 피로 갓갓하랴 되나니라.

사회자, 그리스도는 우리의 화평이 되사 돌로 하나를 만드사 종간에 막힌 담을 허시었도다.

일 동, 저로 말미암아 우리들이 한성신을 힘입어 아버지께로 드러가게 되었나니라.

一、괴 도 (사회자)

오 주 하나님, 주께서 우리를 부르사 당신의 나라의 백성이 되게 하시고 이다우에서 같은 믿음과 목적 아래서 주님을 섬기게 하신 것을 우리가 믿습니다. 주께 간구하옵나니 우리를 굽어 살피사 우리가 당신의 축복 아래 기쁘고 온전한 마음으로 주님의 뜻을 항상 좇게 하옵소서.

생명의 주 되신 성신이니시여 우리의 생명을 새롭게 하여 주옵시고 능력과 사랑과 이끄러짐 없는 생각을 주옵소서. 우리로 하여금 주 예수 그리스도를 사랑하게 하옵시고 주를 섬기며 주님의 뜻을 실행하는 가운데서 가장 큰 기쁨을 얻게 하옵소서.

주님의 복을 교회 모든 사업과 주님의 사역을 하는 자들에게 배려 주시옵소서.

우리로 하여금 모든 사람의 요구를 깨닫게 하옵시며 우리 앞에 오는 교회가 얼마나 중요 한 것을 인식하게 하옵소서. 우리로 하여금 이 세상 사람들에게 그리스도 안에 있는 무진장의 보화를 깨달을 수 있게 할 수 있는 능력을 주옵소서. 우리로 하여금 사육을 바리고 봉사의 생활을 하게 하옵시고, 자행자 지하는 말을 없이하여 주옵시며 모든 교만한 마음을 제하여 주옵소서. 오 거룩하신 주님! 주님의 교회가 앞으로 더욱 왕성하게 하옵시고 교회 모든 사업을 지도하여 주옵소서.

영광과 찬송이 오직 주께만 있어 지이다. 아멘

一、찬 송 (신정一九六) (신편九七)

一、중보적기도(仲保的祈禱)

이 아래 제목으로 부인 몇 분이 미리 준비하였다가 할 것

1, 믿지 않는 백성들에게 하는 전도사업이 성취되기 위하여

2, 타락된 자들을 회복시켜 교회에 다시 도라오게 하는 일이 성취되기 위하여

3, 전 세계 농민들에게 그리스도 안에 나란한 하나됨을 전하는 일이 성취되기 위하여

4, 전 세계 청년들을 그리스도에게 도라오게 하기 위하여

5, 가난한 자와 병자와 고생당하는 자와 출전한 병정들의 가족을 위하여

一、특별찬송 (미리 준비하였다가 할 것)

一、찬 송 (신정四) (신편二五)

一、무상기도 (사회자가 말하기를)

우리가 이기도회를 마치고 전 참사 눈물을 감고 다 같이 맘을 합하여 무상기도할 때에 온 세계 모든 녀성들이 다 서로 참된 친구가 되는 것을 생각 하십시오. 우리는 우리의 머리 속에 우리도 오늘 이 시간에 각국에서 모이는 큰 녀성들의 무리 중 한 분자 인 것을 생각 하시고 우리가 사람과 리해 가운데서 합동하여 하나가 되기 위하여 기도 하십시오.

다 같이 잠깐 묵도 할 것.

一、괴 도 (사회자)

오 하나님 아버지시여 각처에 흐려져 있는 당신의 자녀들을 주님의 성신 안에서 서로 사랑 하는 가운데서 연합케 하여 주옵소서. 아멘

一、폐회찬송 (신정三二) (신편二七三) (이 찬송 해마다 쓰기로 작정하였소)

一、축복기도

昭和十二年十二月三日印刷
昭和十二年十二月十日發行

平壤府景昌里一〇三番地

發行人 米國人 徐 愛

蓮

平壤府南山町四三番地

印刷人 鄭 志

強

平壤府南山町四三番地

印刷所 社會事業 平壤愛隣院印刷部

平壤府景昌里一〇三番地

發行所 徐 愛

蓮

byterian Church is a smaller Assembly, composed of representative presbyters, who will remain in session until the matters brought before it shall have received adequate consideration. If and when that is

brought about, we are confident that the deliverances of the General Assembly will be entitled to and receive much greater respect and deference than is now accorded them.

Christ or Caesar?

The Present Status of the Japanese State Shinto Shrine Question

By A MISSIONARY



THROUGHOUT the Japanese Empire the State Shinto Shrine problem constantly enters new phases, develops toward its final clear expression in what all men eventually will see is the old question of Christ or Caesar, God or State, or of the State which claims to be absolute as against the recognition of any other power whatever.

In Formosa the question, apparently, is settled: Caesar seems to have won. One Mission closed its school, but did not raise a direct issue. Others conformed. Christian liberty in all schools is dead, or worse than dead in those schools which have accepted the demands of Caesar and are still in existence.

In Japan proper Christian and State Shinto forces have not yet come to decisive encounter. The Government is bringing increasing pressure upon the schools, but Mission and Church schools have not yet been pressed to the limit everywhere. Where they have been urged to attend the shrines, some have capitulated, some have succeeded up to the present in evading the issue; but all are facing a conflict of loyalties.

The Government, mindful that large numbers of Christians have scruples against bowing to "spirits" other than Jehovah, newly cognizant also that Jehovah claims an absolute loyalty in matters of faith, is minded, none the less, to press its own claims to absolutism, the more so now that it is in the throes of an undeclared war which may yet shake to their foundations both the government and the State Shinto system it has built up at such a cost.

That this is so is shown by the action of the Government both in Japan proper and in Korea.

In Japan the Government is investigating the convictions of different bodies of Christians. In that investigation the most startling result brought to light so far is the lack of essential witness in certain sections of the Christian Church.

The Kumiae Church, for instance, is the product of Congregational Mission work but is now independent, governed by nationals, and has long been known as a Church that seeks to conform as fully as possible to Japanese culture and custom.

As fully as possible! A praiseworthy aim if national culture and custom are in any way harmonious with Christian fact and truth and duty.

But how far is it possible to go? In the Osaka district recently the gendarmes—military guardians of public morals—charged with investigating Christian beliefs sent out a questionnaire to many Kumiae pastors. These pastors of course realized the danger in which they were placed because of the present temper of the Government and also because the questions go very directly to the heart of the controversy between Christianity and the Government of Japan.

How enlightening and how disappointing are these answers! Twelve of them were as follows:—

1. What is the Cod of Christianity?

Ans. He is the creator of the universe, the Infinite one of omnipotence and omniscience, the Cod of supreme goodness and love revealed by the founder of the religion.

2. What is your interpretation of the 800 myriads of gods of Japan?

Ans. They are the manifestation of the power of Infinite Cod as He reveals himself in this country.

3. What is the relation between the Christian Cod and our Emperor?

Ans. The Emperor is the supreme manifestation of Absolute Cod as the ruler of our country.

4. What is the relation between the Imperial rescripts and the Bible?

Ans. The imperial rescripts are positive commands that must be obeyed by the nation. The Bible is the scripture that is necessary for our spiritual culture, so that the Bible gives us the power or ability to do the things signified in the rescripts.

5. What is the difference between Christian education and the principles of the imperial rescripts on education?

Ans. There are no differences between the two, only Christian education uses the Christian faith as its method of realization.

6. Concerning ancestor worship and shrine worship.

Ans. As ancestor worship and shrine worship are important elements in our national education, we should naturally perform them.

7. Concerning the status of the divine spirits of the imperial ancestors.

Ans. We believe the divine spirits of imperial ancestors are revealed in our emperor, so we ought to pay the same respect to them as we do to the emperor.

8. The goal of the Christian faith?

Ans. The goal is the union of god and man; the point where man serves God by giving up all selfish gain.

9. Concerning freedom of religion.

Ans. We are thankful that we are given the freedom of religion on the condition that we do nothing to disturb peace and good order, or neglect the duty of subjects, and we expect to achieve our glorious national constitution through our faith.

10. The relation between Christianity and the spirit of Japan.

Ans. The spirit of Japan is that of service, and self-denial on the basis of the union of loyalty and filial piety, these coinciding with the spirit of Christianity. Moreover because there is a traditional characteristic in the spirit of Japan to take and refine thoughts and culture of foreign countries, in this way we believe that Christianity can render valuable service in the culture of our country by assimilation into the spirit of Japan as was the case with Buddhism and Confucianism.

11. Regarding the calling of Buddhism and Shintoism superstitions.

Ans. We do not call them superstitions necessarily.

12. What is the Japanese Congregational Church?

Ans. It is the Church which has endeavored to become the most Japanistic from the beginning, and has been fighting to remove the dregs of American and European Christianity.

In addition one pastor being asked what is the relationship subsisting between the Christian God and the Japanese Emperor is reported to have replied that he looked upon the Emperor as being practically a fourth Person in the Godhead. This gentleman was actually put in jail for having spoken disparagingly of the Emperor!

As one has said, "Whatever we think of this kind of Christianity, the significance of these answers is that they show what these Japanese pastors thought *would please the gendarmerie*, thus indicating what the official attitude of the Government is toward the divinity of the Emperor, and the duty of all subjects to worship ancestors and to worship at the shrines. Notice what those so-called Christian pastors say about the imperial ancestors' divine spirits being revealed in the Emperor! Apparently the Japanese

(officials) are right in saying that there is no place for true Christianity in the Japanese system!"

Other attempts are being made, and will continue to be made, to ensnare or intimidate, or to stultify all Christian organizations in Japan and reduce Christianity itself to a position which is at best secondary to State Shinto.

But it is in Korea that the true character of the struggle is now seen most clearly.

There too it began, professedly, as an educational problem. Official assurances were given that attendance and obeisance at State Shinto Shrines would be required only of schools.

When, however, the essentially pagan nature of State Shinto was realized, when it was declared to be "higher than," "superior to" all religion, and when the claims of a near totalitarian state to absolutism were clearly revealed it was then also realized that the conflict would not be, and could not be, limited to the educational field alone. The claims of the State being so irreconcilable with those of God it was seen that inevitably the whole Church would become involved.

Just that has happened and consistent Christianity in Korea is fighting for its life.

Many individual Christians have been arrested and many have been tortured because as Christians they cannot do obeisance at the State Shrines. Let it be fully understood that obeisance is not merely to the shrine as a symbol of State sovereignty. It is a bow to the sun goddess and to "spirits" associated with her, often when they have been called to the altar and are supposed to be partaking of sacrifices there presented to them.

Christian churches also, in wide areas, have been confronted with demands that they as congregations go to the shrines and bow before entering their own buildings for services, that they bow to the East to the living Emperor, that they salute the national flag, that they repeat in unison an oath of allegiance to Japan and that they discontinue the use of the Christian calendar.

Some of these demands of course can be met and some were agreed to, by various bodies. They even agreed to bow toward the East to the living Emperor. Later, however, the Minister of the Home Department of the Japanese Cabinet and the Minister of the Educational Department declared that this bow to the Emperor was to be interpreted as a bow to the Grand Shrine at Ise which is the chief State Shinto Shrine in all Japan, so no solution acceptable to consistent Christians can be found in these proposals.

In the case of Presbyteries open and severe coercion is being resorted to. Many pastors and elders have been called to the police stations and threatened with dire consequences if they do not formulate and propose motions which the police suggest. All these

proposals look toward one end, toward "persuading" Presbyteries, churches and individuals to smother their consciences and do obeisance at the shrines.

It is less harrowing to imagine the means of "persuasion" than to describe them. Nevertheless Christians all over the world ought to know what is happening to their brother Christians in Korea. Reports state that "one man last fall was laced tightly in a leather jacket, lowered into a well to soak up the leather, and then they placed him on a hot Korean floor to dry out, till he was almost strangled. Pepper water was forced down his nose to strangle him and then hypodermic injections were given him to bring him back from unconsciousness. When his stomach was tightly distended with this pepper water, men jumped up and down on his stomach. Pepper was forced under his fingernails to make them fester, and he was beaten day after day for thirty days, but refused to worship at a shrine! Not many will hold out in this way though, for the sufferings are too terrible for words. They starve the families of those imprisoned and then persuade the starving wife to go into jail to urge her husband to yield for their sakes!"

Conditions such as confronted Christians during the first three centuries in the Roman Empire are confronting Christians again in Korea with this difference that Japanese control of the populace and knowledge of every individual in the Empire is far more definite and effective than Rome's ever was. There is no escape, for the police, who are the actual rulers of the country under the military, know practically what every man is thinking to say nothing of what he is doing.

A recent writer declares "the Japanese Government has apparently made up its mind that consistent Christianity must be rooted out of the Japanese Empire and only the variety of religion which will recognize the supremacy of National Shinto will be allowed to exist."

That the full force of Government oppression is not yet seen everywhere in Japan proper need arouse no hopes that it will not be seen. Japanese Christian statesmen months ago stated that in their opinion the outlook for Christianity in Japan was very dark as far as the Government's intentions is concerned.

That the Government is thoroughly militaristic must also be remembered. It has not only brought upon Japan another war, but has also, naturally perhaps, fanned all the forces of intolerance toward everything not wholly conformed and subservient to the present ruling ideas of the empire. So far has this gone that even the Emperor is practically in the control of another Shogunate.

Naturally what Japan is doing in Japan is also reflected in China. The Army, in every war, has prayed to Amaterasu-Omi-Kami the sungoddess for victory. On September last, at the autumn solstice,

such prayers were not only offered in Japan but by the Army in China. Chinese school children and others have been ordered to go to Japanese State Shrines in the occupied areas of China and there do obeisance. In many cases friction is developing between Christian and other private universities and the Japanese military authorities. Christian educators have already asked advice of their home authorities as to what course they should pursue in the face of Japanese demands in regard to Japanese State Shinto.

Those Christians who have professed to see in the act of obeisance at the State Shrines only an act of patriotism have to face the logic of the whole situation. Inevitably they will be forced to revise their estimate of that act or to compromise with Christian principles. Already there has developed in many places in Japan, and unavoidably there will develop wherever Japan holds sway, a contest affecting not merely Christianity alone but a contest between all the forces of liberalism and this narrow, primitive, naive, pagan interpretation of the world and particularly of the Japanese world that centers in Shinto. In the long run the verdict even in Japan is sure. Such folly cannot endure; but before it dies there is great suffering and trial to be endured and great loss to the Christian Church.

In the meantime what is happening in America and in Europe that affects the situation? Does anything there show that a better understanding of the conflict in which the Christian Church is involved in Japan is being reached by Christian leaders and by Christian organizations? We are glad to be able to state that much is taking place.

Of the decision of the Presbyterian Church, U.S., both of its Mission Board and of its General Assembly, all have knowledge. In accordance with those decisions the Southern Presbyterian Schools in Korea are already closed.

The Chosen Mission of the Presbyterian Church, U.S.A. antedated the Southern Presbyterian Church in its decision to withdraw from educational work in Korea. This was on the ground that the demands of State Shinto were incompatible with consistent Christianity. Unbelievable difficulties have been faced in the process of withdrawing or of closing. Nevertheless three schools are closed and the others are in various stages of withdrawal or closing.

The Board of Foreign Missions of the Presbyterian Church, U.S.A. as early as September, 1936 approved the position taken by its Chosen Mission. Repeatedly efforts were made to reopen the question. Finally the Board on May 16th, 1938 voted to cut off all financial appropriations to those schools still in operation, as from April 1, 1938, except to those union institutions where of course consultations with others before final action is taken is entirely proper.

The General Assembly, meeting in Philadelphia

last May, also acted upon the matter, passing the following resolution:—

"That the General Assembly approve the Board's action concurring in the stand taken by the Mission in Chosen in withdrawing from secular education on account of the Shrine Ceremonies." This resolution would seem to settle the attitude of the Presbyterian Church, U.S.A.

In the autumn of 1937 there was published by the Friendship Press, New York, a small but very important book, "Christianity in the Eastern Conflicts" by the Reverend William Paton who is Secretary of The International Missionary Council and Editor of *The International Review of Missions*, London, England.

Of this conflict, then developing, Mr. Paton says, "—it seems to me,—that we are beholding in Japan the clearest instance in modern times of the regimentation of the state, in all its parts, round the idea of its own absolute sacredness." (Pages 28 and 29).

On pages 30 and 31 of that same book Mr. Paton states, "I found myself driven to the conclusion that when a government, while urging that the required observances are patriotic and not religious, so steadily adheres to its demands, refusing alternative versions of its rites that would be free from religious misunderstanding, it really means that what it demands is more important than religion. Or, to put it another way, it uses the word 'religion' to denote sectarian and private cults; for its own observance it reserves that absoluteness and universality of range which belong to true religion."

It would have been well if all Christian organizations had seen with the clearness of Mr. Paton and stated the truth with his courage.

This year there has been published by Harper and Brothers a volume in preparation for the International Missionary Conference which is to meet at Madras, India at the end of the year. It is entitled "The Christian Message in a Non-Christian World," and is by the distinguished professor of the history of religions, of the University of Leyden, Dr. Hendrik Kraemer. In this volume Dr. Kraemer deals somewhat as he must with the question of State Shinto. There are several statements in regard to it. On page 262 Dr. Kraemer says: "The tension between the principle of religious liberty and a disguised State-religion becomes greater and greater, as is shown by the Minobe incident, by the establishment in Korea and in Manchuria of a prescribed cult of State-Shinto and of Confucian ceremonies, and by the increasing frenzies of religious nationalism and patriotic terrorism in late years. The atmosphere of ambiguity in which this whole problem is always consciously kept is a symbol of the fact that Japan has been standing already for nearly ten years at the cross-roads. It has postponed its decision whether it will walk the way of religious liberty and of the natural clash of spiritual forces which it observes in

the liberal democratic West; or whether it will make an artificial religious nationalism the authoritative rule of life and reassert its innate tendencies.—The decision will be a fateful one if it is taken, full of consequences for Japan, for the world, and especially for the Christian Church."

Again on page 397 Dr. Kraemer in speaking of the situation in which the Japanese Christians find themselves says: "To quibble in this stupendous situation about where religious worship and terminology begins that is only applicable to God and to nothing else, and whether we are in the sphere or on the border line of purely human reverence or patriotic loyalty, would result in much justified and unjustified casuistry. It is undeniable that nationalist Shinto claims with intolerant vehemence absolute religious supremacy, and that this claim is materialized in an ever increasing number of doctrines and ceremonies."

One final quotation must be given. On page 403 in an appendix Dr. Kraemer states: "As the development of events in Japan demonstrates, the problem of religious nationalism becomes more and more acute. The claim for absolute surrender to it as the unique and sole standard for truth and life more and more dominates the atmosphere in Japan. For Christianity no compromise with this claim is possible, just as there is no compromise possible with Rosenberg's Myth of the twentieth century. The policy which the Roman Catholic Church has followed since 1936 in regard to the Shinto problem is, therefore, deeply amazing and distressing."

For the present this is where the problem must be left in Japan, except that the Christian Church of all other lands ought to ponder deeply how it may aid, may even come to the rescue if possible of many sincere believers in Jesus whose feet are already being pressed along the road to martyrdom!

How that can be done is perhaps the most acute problem that faces the Christian Church anywhere in the world today.

Modernism in India

THE Indian Christian tells of a letter received from a student in one of India's theological colleges. He says that he is "utterly dissatisfied" with the kind of instruction imparted, "for we are taught modernism. My faith has not been shaken, but I want to be sure of my faith. Everything is submitted to rational process. . . . I am taught that Jonah never converted the people of Nineveh, that Job never existed, that the book of Daniel is story and not history." The *Indian Christian* comments: "We fear he might be taught much the same in many of India's theological colleges. We would be interested to hear from any of our readers if there is a single theological seminary in India, concerning which the adjectives 'great,' 'conservative' and 'soundly biblical' can be correctly and honestly applied."

The Things to Come: An Exposition of Christ's Eschatological Discourses

By ABRAHAM KUYPER, D.D., LL.D.

Translated for "Christianity Today" by Rev. John Hendrik De Vries, D.D.*

The Second Coming: A Secret to Christ Himself

From that time forth began Jesus to shew unto his disciples, how he must go to Jerusalem, and suffer many things of the leaders and chief priests and scribes, and be killed, and be raised again the third day. Matt. 16:21.

IN THE transition from the Old into the New Testament, Christendom faced from the first the enigma that while the Return of Christ was preached as being immediately at hand, its outlook pending that return opened upon an extended period of world history. It was difficult to reconcile these two ideas. The Revelation of St. John is, in this respect, seemingly in utter conflict with itself. In its successive perspective of things to come, the impression is conveyed that many centuries must precede the Consummation, and yet the striking words at the close of the book clearly state that Jesus' return to judge the world is almost immediately at hand. "He which testifieth these things saith, Surely, I come quickly, Amen," to which expectant Christendom, biding its time, responds: "Even so, come, Lord Jesus!" Thus the course of things to come is shrouded with uncertainty. In all apostolic literature two things stand sharply over against one another. On the one hand the return of Christ is looked for in the course of an ordinary human lifetime, so that even Paul intimates that he might live to see the Parousia; on the other hand there is a positive outlook upon a period of history so extended as, seemingly, to defer the parousia for centuries.

This went hand in hand with what, soon after Jesus' Ascension, became evident concerning the lot of believers—of whom there were yet but few. At first both Jewish and Roman authorities allowed them quietly to go their way. This we learn from the opening chapters of the book of Acts. After the day of Pentecost conversions of Jews to Christ became more and more common. The few hundreds that confessed Christ soon became several thousands. Nevertheless, at first, they suffered no interference from without, even when it became evident that, by community of goods, they were beginning to form a community by themselves. But this toleration did not last long. Soon the Jewish authorities began to scent danger in this Christian practice of separation, and promptly persecution was begun. And naturally this persecution grew in violence. It was a conflict of principles. There followed a time of continuous and increasing tension, now no longer merely on the part of Jewish, but presently even more definitely on the

part of the heathen authorities. Naturally this exerted an influence upon the Christian group itself. When persecution slackened again, the Christian church markedly grew in numbers, but the moment one's confession exposed him to persecution, infidelity and apostasy became matters of complaint. When persecution began to be grievous again, in the nature of the case the faithful centered their hope again in the approaching parousia. For it was Christ alone Who could save.

This of itself led to a search after a solution of the difficulty—with the result that the six creation days were taken as the prophecy of what would bring the end. In this they followed the lead of Psalm 90:4, in connection with 2 Peter 3:8. One could well understand that with the Lord our God a thousand years run parallel with one day. Applying this to the six days of creation, the conclusion was reached that with these six creation days six thousand years run parallel. Counting from the year in which one lived, one had but to round out the six thousand years in order to reach the year that would mark the end of the world. Though no one could prove that in this way the unity of history would correspond to the six creation days, the idea so commended itself, that soon the leading pastors in the church began to cherish this representation as a sure and foregone conclusion, and to make it current in the Christian world. It can even be said that up to the time of St. Augustine the teachers of widest influence in the church were more or less committed to this view. We but name Irenaeus, Clement and Cyprian.

This representation was so long in vogue that with the approach of the year which, according to this historic report, would mark the end of the world, many people really thought that the return of Christ was at the door. They no longer deemed their earthly possessions of any count, and sold or gave them away, in the calm assurance that in that year they would hear the sound of the trumpet from on high, and the angelic host would announce the parousia of Christ. This expectation was not based at the time upon what it frequently was based at a later period when, on the ground of some reputed signs, it was supposed that the return of Christ to judgment or the beginning of the millennium and the conversion of the Jews could be looked for. With such delusive signs the expectation of the parousia at the time had

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have... say that the C...
nations may overcome evil and restore peace while we labor
to that end.

SHRINE CEREMONIES

"Japan has imposed upon schools furnishing secular education an obeisance at State shrines. Our Board of Foreign Missions, on September 21, 1936, and on May 16, 1938, endorsed the action of the Chosen Mission whereby this Mission set forth a policy of withdrawal from secular education because of involvement in shrine ceremonies. We express our own deepest sympathy to the Chosen Church and to the Chosen Mission in the loss of their opportunity for service through certain educational institutions, and in the suffering of many individual Christians and Church leaders in this issue. We express our appreciation for the patient and sympathetic attitude on the part of some of the government officials; and we earnestly hope that the policies of the Japanese government may be modified in Chosen in a way that will be productive of more favorable attitudes toward the Christian enterprise.

CHOSEN

KOREAN CHRISTIANITY: ITS PROBLEMS AND CURRENT DEVELOPMENT

By AKIRA EBISAWA

RELATIONS between Korean Christian bodies and the Government have not been characterized by harmony or good understanding, to the regret of thoughtful Koreans and Japanese. But particularly since the outbreak of the current Sino-Japanese conflict, a radical change in this situation has taken place, a change which may bring about a new phase not only in the history of Korean Christianity but in the cultural and political life of the Korean people as an integral part of the Japanese nation. This article will discuss the problems involved in the relationships of the parties concerned, how they are being solved and the forces which are bringing about the solution.

Prior to the annexation of Korea by Japan, the power of foreign missionaries there was very great. In their relations with the weak Korean Government, they possessed what amounted to extraterritorial rights and enjoyed the accompanying privileges to a considerable extent. But following the annexation, under the strong rule of the Japanese Government, the freedom which they had possessed in the past was naturally restricted. At the same time there were among the Korean people those who, dissatisfied at heart with the Japanese administration, manifested their displeasure toward it under the protection of the missionaries. Accordingly, many Korean Christians participated in the "Banzai" uprising of March, 1919, leaving dark pages—dark in various senses—in the history of Korean Christianity. Since then, however, the Japanese rule

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has been so firmly established that there has been left no room for any kind of political agitation to rise or for any serious political friction between the Government and a section of the people to be created.

Thus, even the most difficult problem straining relations between the Government and the Korean Christians, the problem of shrine worship, is now on the way to solution. In order to appreciate the endeavours of both parties in bringing about a solution, let us review the matter rather fully.

In Japan Proper, the question of the relationship between Christianity and the shrine is practically a settled one. The Japanese Government, on every pertinent occasion, has expressed the view that the shrine is non-religious in nature and thereby has sought to avoid confounding it with religion. This attitude is generally accepted by Japanese Christians. To be sure, among the Japanese people there are those who wish to make of the shrine a kind of super-religion; and among the Christians, those who, pointing out the religious nature of the shrine, cannot readily assent to the Government theory of its non-religiosity. However, these constitute but a small minority. The majority of the people consider the Government treatment of the shrine as separate from religion to be the wisest policy.

On the other hand, demanding shrine worship in Korea for the manifestation of national consciousness under Japanese rule has created a complicated situation. The missionaries, who had taught Korean Christians to destroy root and branch the Sunhangdong, the shrines for ancestral worship existing in villages from ancient times, as superstition, could not now cause them in any wise to worship at shrines of a similar nature.

It may fairly be stated that the missionaries who led Christians in the East to break with their ancient traditions, branding them as superstitions, and to forsake the custom of ancestor-worship in its entirety were extremely narrow-minded in their views. In Japan, the destruction of the family Buddhist shrines and the throwing away of the ancestral tablets in the early days of Christian missions were considered to be expres-

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sions of earnest faith by missionaries of conservative and bigoted tendencies. Inasmuch as Christianity is not a destroyer of a former culture but a fulfiller of the law and the prophets, it is unfortunate that some believers are moved and controlled by fundamentalist views.

Difficulties between Government authorities and members of the Presbyterian church in Korea finally led to the demand of the Government upon Christian schools to worship at the shrines. The Presbyterian Mission maintained its opposition to the worship even at the expense of closing its schools. A frontal clash between this Mission and the Government took place at Heijo (Pyengyang), where the Presbyterian denomination is predominant, when Governor Yasutake announced a vigorous policy in the matter. Adamant attitudes there led to the closing of the Sujitsu Christian College and a mission girls' school. And although the Governor was subsequently transferred and the missionaries involved were moved to other stations, the problem continued in an acute form. When the present writer visited the Christian schools in Heijo in 1936 and listened to the statements made by the Government officials, the Presbyterian missionaries and the Korean pastors, he found many differences of opinion.

The Government officials stated that they had held many conferences with the missionaries and Korean Christian leaders concerning the shrine question. They understood that the Presbyterian General Assembly had forbidden discussions either pro or con on the shrine question, had appointed an executive committee for the study of this question and had considered the closing of its schools to be inevitable. The Governor-General of Korea personally invited Mr. Roger of the Philippines and Mr. Abbott of Sian, China, both Presbyterians, to a dinner and conversed with them, seeking their understanding. The Government held that since the order requiring shrine worship must be strictly obeyed, if the Presbyterian Mission felt compelled to close its schools, it could not be helped. The officials reported that among the Korean Christians there

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seemed to be no special problem connected with complying with the Government order.

Inside observation based on reports from different sources may be summarized as follows :

The missionaries seemed to appreciate the patience and the generous attitude of the Government. The latter, in view of the scarcity of educational facilities, did not appear to favour closing the schools on account of the shrine question. The missionaries were held to be threatening the Government by proposing to close their schools. Some of the missionaries were disappointed to find that they were acting contrary to the wishes of Korean Christians. There was a tendency to consider closing the schools because of the shrine question, whereas such action would have been necessitated as a result of cuts in appropriations. Certain missionaries wished to appear as victorious generals upon returning home on furlough. Many of the Government officials, who came in contact with the missionaries and the Korean Christian leaders, came to entertain personal respect toward them. Shrine worship, as an acute problem, was confined to the Presbyterian denomination ; in the Methodist church there was no such problem.

The next development in the situation was the sending of communications from Korea to the Japan Christian Council. When the question became an increasingly urgent issue, missionary representatives from the Peninsula came to Japan for consultations. The findings of the Japan Christian Council after the conferences between its members and the Korean missionary representatives were summarized in the following report.

1. The Attitude of the Presbyterian Missionaries (as expressed by Mr. Saltau).

We accepted the word of the Japanese Government officials that the shrine is non-religious and is devoted solely to patriotic education and we attended shrines only to find that the rites performed are none other than those of ancestor worship. We discussed this with the officials. When asked whether they thought

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that spirits of the gods existed in the shrines, they answered affirmatively.

We have tried to teach the Koreans to get rid of ancestor worship. Therefore we cannot take the Korean youth to make obeisance at shrines. Christians have resisted idol-worship from the Roman period at the expense of their lives. Our Korean Christians express willingness to meet the sacrifice.

We missionaries will take an uncompromising attitude in this matter, although we will try to meet the requests of the Government in every other phase of patriotic behaviour.

2. The Attitude of the Methodist Missionaries (as reported by Dr. Moore).

As the Government clearly defines the shrine as existing outside the religious sphere, we can render it our respect without hindrance to our conscience. Our school teachers and students take the same attitude. Dr. Ryan, the general superintendent of our Korean Church, and his executive officers all take the same interpretation.

We seek to co-operate with Government officials as far as possible. Our viewpoint has been understood and our Methodist churches and schools are facing no problem.

3. The Attitude of Members of the Japan Christian Council.

We accept the definition of the Government that the shrine is non-religious, particularly since, to avoid confusion, the Shrine Bureau is placed in the Home Department, the Religious Bureau in the Education Department.

We admit that there is a religious element in the shrine, yet as it is a tradition of over two thousand years' standing, it is not feasible to expect a change in the course of a few years. Christianity was introduced into Japan but three-quarters of a century ago. It is too much to expect that all the manners and customs of the country conform to those of Christendom within this short span of years.

We feel that the religious conception of the Government officials is rather naïve. Therefore it is unwise to judge it from the Christian standpoint and to take their words on the matter so seriously, when they confound religion with morals.

The Government does not intend to enforce religious worship. Its demands emanate only from the need of national moral educa-

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tion. Hence they are entirely different from the enforcement of religious worship in the first century of the Christian era.

Obeisance at a shrine by foreigners or by Christians has no connection with their religious faith. On the occasion of the funeral of the late British King, the representative of the Japanese Emperor attended a Christian commemorative service held in Tokyo.

Although the Presbyterian missionaries insist that opposition to shrine worship is purely a religious movement, it is obvious that when it once develops among Korean Christians it will become an anti-Japanese political movement.

Missionaries live and work in foreign countries as guests. If they refuse to comply with the Governments of countries, they must leave or give up their work. Some missionaries are conducting evangelistic work in Mohammedan countries. If everything in those countries must be conducted according to Christian customs, it would be impossible for them to remain there. A country with a strong government such as Japan will not likely change its policy on the influence of missionaries.

As outlined in the above report, under these complicated circumstances the Presbyterian Mission and its churches in Korea were assuming an uncompromising attitude on the matter of worship at shrines.

With the outbreak of the Sino-Japanese conflict, however, a consciousness arose among the Koreans in general of their being loyal subjects of the Japanese Empire. With regard to the shrine question, their ideas changed and the question has come to lose its former seriousness.

As a matter of fact, a new turn has been taken by Korean Christianity in keeping with the general awakening of the Korean people to the realization of their constituting an integral part of the Japanese nation. As the Koreans have thus become nationalized in their consciousness, Presbyterian missionaries who are so determined in their attitude toward the shrine question are inevitably being left behind and now stand alone in their opposition to the worship. The Government-General is intent on the consolidation of the home front in the Peninsula on the basis of perfect unity between Koreans and Japanese. It

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is putting forth every effort to solve the shrine problem by taking advantage of this rising tide of patriotism.

At this juncture, as if to add impetus to the nationalization movement, there was formed at Keijo (Seoul) an organization uniting all Christians in that city. Consequently, similar organizations came into being in various centres throughout Korea, leading finally to the formation of the Korean Christian Federation comprising all Christian forces, both Japanese and Korean.

This Federation held its opening ceremony on July 7th of this year, the anniversary of the outbreak of the present China Affair. This was a tremendous step, the full significance of which can be grasped only by those who know the delicate feelings and difficult relations which have existed between Japanese and Korean Christians ever since the annexation. The present writer, representing the National Christian Council of Japan at the inaugural meeting, was greatly impressed with the goodwill and brotherly feeling and genuine joy manifested throughout the meeting. General Jiro Minami, Governor-General, and Mr. Tokisaburo Shiobara, director of the Bureau of Education in the Government-General, delivered congratulatory addresses heard by some 1,000 Japanese and Korean Christians who represented churches and other Christian forces throughout the Peninsula.

Warm welcome and hearty support have been extended to the Korean Christian Federation not only by Government circles but also by all sections and classes of the people; newspapers have praised the wisdom and far-sightedness of Christian leaders making this move. Of course, the Federation may as yet be imperfect in organization. The Presbyterians in Heijo remain reluctant to join. We must wait to see how the organization will develop in the future.

Another consideration. Hitherto, Korea as an independent unit has been a member of the various international Christian organizations. As matters now stand, such direct relationships will have to be discontinued and all such connections will have

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to be maintained through the related organizations in Japan. As the first step in this direction, the Young Men's Associations in Korea concluded last June an agreement to join the National Council of the Japanese Young Men's Associations, which was followed by a similar agreement effected between the Korean and the Japanese Young Women's Christian Associations. The next step will be for the Sunday School Associations and the Christian Endeavour Societies of Japan and Korea to bring themselves into close relationships.

As for the Korean churches, they dissolved their National Christian Council on September 19, 1938, and turned over its entire functions to the newly organized Korean Christian Federation. The Federation will affiliate itself with the Japan Christian Council under satisfactory arrangements, and through the latter organization will maintain its contacts with international Christian groups.

Establishment of such intimate relationships between Christian organizations in Japan Proper and Korea will have far-reaching consequences in realizing the spiritual and cultural unity of the Japanese and Korean peoples. Herein lies also an approach to the problems Christianity is facing in Manchoukuo and in those parts of China under Japanese occupation.

- *Contemporary Japan A Review of
Japanese Affairs.*
Dec. 1938. Vol VII, No 3
Foreign Affairs Assoc of Japan, Tokyo